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ABSTRACT

This document, a supplement to the "Louisiana Studies Curriculum Guide," was designed to enhance junior high school students' appreciation for the Acadian settlers impact on Louisiana history and culture. A course outline presents four units of study that include: (1) early history; (2) life in Louisiana; (3) social and cultural life; and (4) the evolving and modern Cajuns. Each unit is divided into specific sections that contain: (1) generalization, concept, and learner outcome statements; (2) a content outline; and (3) suggested activities. A 50-item bibliography and glossary of terms are provided. Appendices include: (1) a suggested teaching timetable; (2) a teacher's reference entitled, "Louisiana French Heritage"; (3) student handouts; (4) maps; (5) Acadian music and dances; (6) suggested French language learning objectives and activities; (7) an overview of Louisiana French oral literature; (8) an exploration of the role and history of Cajun music in Louisiana French society; and (9) a selected collection of Acadian recipes. Pictures are included. (JHP)

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STATE OF LOUISIANA
DEPARTMENT OF EDUCATION

ACADIANS OF LOUISIANA CURRICULUM GUIDE

Grade 8
Bulletin 1780

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STATE OF LOUISIANA
DEPARTMENT OF EDUCATION

ACADIANS OF LOUISIANA CURRICULUM GUIDE
Grade 8
Bulletin 1780

Issued by
Office of Academic Programs

THOMAS G. CLAUSEN, Ph.D.
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FOREWORD

This supplement to the *Louisiana Studies Curriculum Guide* enhances the study of the history of Louisiana through a wealth of interesting and fascinating information about the Acadian people who elected to settle in Louisiana after their expulsion from Canada. The bicentennial celebration of *Le Grand Dérangement* in 1955 stimulated a renewed interest in the tragic story of the Acadians. This publication is the result of the combined interests and efforts of the Acadian Odyssey Bicentennial Commission, the Council for the Development of French in Louisiana (CODOFIL), and the Louisiana Department of Education. After completing this study about the Acadians, students of Louisiana history should have a deep appreciation of the tremendous impact made by these remarkable people on the history of Louisiana.

Thomas G. Clausen

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ACKNOWLEDGMENTS

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INTRODUCTION

This guide was developed and written primarily to give social studies teachers at the seventh and eighth grade levels an additional resource for the study of Louisiana Acadian culture and history. In addition, all or portions of the guide may be useful to teachers of foreign language at the secondary level.

Recent renewed interest in Acadian culture has prompted some teachers to begin incorporating information about the contributions of the Acadians into their classroom instruction. It was generally recognized that there was a need for a succinct unit on the Acadians. Because of its limited format, this guide cannot include a complete and detailed history of the Acadians; nor can it include a comprehensive description of their customs and lifestyle. The guide does include a concise account of Acadian history and an accurate description of Acadian culture and lifestyle with representative examples.

The format of this guide is similar to that of previous social studies guides produced by the Louisiana Department of Education. The guide includes generalizations with associated concepts, specific learner outcomes, a content outline, and suggested student activities. The generalizations represent a core of basic ideas about Acadian history and culture. These generalizations were derived by a consensus of the writing committee members and are by no means intended to be all-inclusive. Learner outcomes are directly related to the generalizations, and concepts and identify specific learning objectives for students. The content provides an organized set of information which supports the generalizations, concepts, and learner outcomes. The suggested activities are designed to engage students in the achievement of the learner outcomes.

In addition to the above information, the guide includes some significant additional features, such as a supporting glossary; a list of resource materials (books, periodicals, audiovisual materials); and an appendix of materials and information not readily available through other sources. All materials in the appendix may be reproduced for classroom use.

It should be noted that, given the number of borrowed French words occurring in "Cajun English," members of the writing committee have chosen to present such terms as they are commonly spelled in English. In cases in which such spelling does not conform correctly to French spelling, the committee has included the proper French spelling in parentheses. All French terms used in the unit have been underlined.

LA FIN

COURSE OUTLINE

I. Early history

   A. Reasons for French settlement of Acadie

   B. Life in Acadie under the French

   C. Life in Acadie under the British

   D. Expulsion from Acadie

II. Life in Louisiana

   A. Settlement patterns of Acadians in Louisiana

   B. Adjusting to Louisiana's environment

III. Social and Cultural Life

   A. Family

   B. Religion: the Catholic Church

   C. Language

   D. Folklore and Music

   E. Customs and Superstitions

   F. Craftsmanship

   G. Cuisine

   H. Health and Healing

IV. The Evolving Cajuns--Modern Acadiana

   A. Events that affected life in Acadiana

   B. The Contemporary Cajun

MASTER CONTENT OUTLINE

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to list reasons for French settlement in Acadia in the 17th century.

THE ACADIANS - A UNIT OF STUDY

CONTENT OUTLINE

*I. Early history
  A. Reasons for French settlement of Acadie
    1. "New World fever"
    2. Immigration for economic benefit
      a) Fishing waters
      b) Free farm land
      c) Fur industry
      d) Lumbering
    3. Benefits for peasants and nobility
      a) French crown offered estates in New World to nobility
      b) French nobility recruited peasants to pioneer in New World
    4. Escape from religious strife

SUGGESTED ACTIVITY

A. Ask the student to imagine that he is the child of a Frenchman about to leave for Acadia. Have him write a journal describing conditions in France, reasons for moving, future prospects, and personal impressions about the move to the new world.

*See Appendix B for Teacher Reference
See Appendix C for Student Handouts

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to describe the geography, government, economic activity, and social and cultural life of Acadia during the 17th century.

CONTENT OUTLINE

*I, B. Life in *Acadie* under the French
- 1. Geography
  - a) Natural environment
    - (1) Surrounded by water
    - (2) Atlantic Ocean moderated climate
    - (3) Hilly areas covered with forests
    - (4) Fertile marsh areas lined coast and river banks
  - b) Natural resources
    - (1) Fur bearing animals
      - (a) Deer
      - (b) Mink
      - (c) Otter
      - (d) Fox
      - (e) Others
    - (2) Abundant forests
      - (a) Birch
      - (b) Fir
      - (c) Pine
      - (d) Others
    - (3) Mineral sources in hills
      - (a) Limestone
      - (b) Gypsum
      - (c) Sandstone
    - (4) Fertile lowlands
    - (5) Abundant seafood
  - c) Settlement patterns
    - (1) Coastline
    - (2) Reclamation of land with dikes and levees

SUGGESTED ACTIVITY

A. Have the students create a chart depicting geography, government, economic activity, and social and cultural life in colonial Acadia. Discuss the information generated in the chart, emphasizing any relationship that emerges.

*See Appendix C-7 to C-10

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to describe the geography, government, economic activity, and social and cultural life of Acadia during the 17th century.

CONTENT OUTLINE

SUGGESTED ACTIVITY

I., B., 2. Economic Activity
- a) Farming
    - (1) Orchards
    - (2) Grains
    - (3) Domestic animals
    - (4) Others
- b) Trapping
- c) Fishing
- d) Gathering
    - (1) Lobsters
    - (2) Berries
    - (3) Fowl eggs
- e) Lumbering

3. Government
- a) French colonial government
    - (1) Governor appointed by King
    - (2) Little local autonomy
- b) The influence of the Catholic Church in controlling colonists

4. Social and cultural
- a) Strong influence of the Catholic Church
- b) Strong French cultural attachment

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to identify the major historical events leading up to the expulsion of the Acadians.

CONTENT OUTLINE

I., C. Life in Acadie under British
- 1. British acquisition of Acadie as strategic location
  - a) Queen Anne's War
    - (1) Action carried over from War in Europe against France
    - (2) Depleted treasury of France made it impossible to defend and supply Acadie
  - b) Treaty of Utrecht signed April, 1713
    - (1) Gave Acadie to British
    - (2) Name changed to Nova Scotia, New Brunswick, Prince Edward Island
  - c) 30 Years of coexistence
    - (1) British requested oath of allegiance
    - (2) Acadians declared themselves "French neutrals"
    - (3) Tension and conflict
- 2. Impending French and Indian War
  - a) British concern about "French neutrals" and their political convictions
  - b) Military significance of area
  - c) Economic significance of area
  - d) British demanded oath of allegiance to British Crown

SUGGESTED ACTIVITY

A. Have the students create an annotated time line (brief description, pictures, etc.) illustrating the events leading up to the Great Dispersal.

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to describe the Great Dispersal, including the eventual destinations of the Acadians.

CONTENT OUTLINE

*I., D. Expulsion from Acadie
- 1. The Great Dispersal--Le Grand Dérangement begun September 5, 1755
  - a) British gathered men in churches and barns
  - b) Families informed of the exile
  - c) Families divided
  - d) Acadians boarded ships to be sent away
  - e) Farms and crops burned to prevent Acadians' return
  - f) Acadians considered prisoners of war

SUGGESTED ACTIVITY

A. Have students pretend that they are members of the media covering the dispersal of the Acadians. Have them report on events, including use of interviews with both British officials and Acadian settlers.

*See Appendix C-11 to C-18

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to describe the Great Dispersal, including the eventual destinations of the Acadians.

CONTENT OUTLINE

I., D., 2. Destinations--Thirty Years' Exodus (1755-1785)

a) During French and Indian War, Acadians were sent to:
  - (1) Other British colonies in New World
  - (2) Prisons in England
  - (3) Louisiana as French colony

b) After French and Indian War, Acadians went to:
  - (1) France
  - (2) Louisiana as Spanish colony
  - (3) Others

SUGGESTED ACTIVITY

*A. On a series of maps, have students identify the routes taken by Acadians to Louisiana.

*See Appendix D

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify specific areas of Acadian settlement in Louisiana.

CONTENT OUTLINE

II. Life in Louisiana
  A. Settlement patterns of Acadians in Louisiana
    1. River and bayou settlements
      a) Mississippi
      b) Atchafalaya
      c) La Fourche
      d) Teche
      e) Others
    2. Prairies
      a) South central Louisiana
      b) Southwest Louisiana
    3. Marshes

SUGGESTED ACTIVITY

*A. On a series of maps, have students
  1. Label an outline map of Louisiana showing major areas of settlement
  2. Identify the present-day parishes which correspond to those settlements.

*See Appendix D

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify specific adjustments the Acadians made to Louisiana's environment.

CONTENT OUTLINE

II., B. Adjusting to Louisiana's environment
  1. Daily life
    a) Clothing: wool to cotton
    b) Housing: adapted to environment
    c) Food: use of natural resources
  2. Ways of making a living
    a) Farming
      (1) Longer growing seasons
      (2) Types of crops
        (a) Cane
        (b) Cotton
        (c) Rice
        (d) Others

    b) Trapping/Hunting
      (1) Mink
      (2) Beaver
      (3) Deer
      (4) Waterfowl
      (5) Others
    c) Fishing
      (1) Catfish
      (2) Shrimp
      (3) Trout
      (4) Others
    d) Animal husbandry
    e) Trading
    d) Others

SUGGESTED ACTIVITY

A. Have students create a series of visual displays (posters, bulletin boards, drawings, photos, etc.) depicting adjustments that Acadians made to Louisiana's environment.

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to describe basic characteristics of the Acadian family.

CONTENT OUTLINE

III. Social and Cultural Life
  A. Family
    1. Large: many children, including extended family
      a) Catholic religious beliefs
      b) Social status
      c) Economic necessity
      d) High mortality
    2. Self-sufficient
      a) Economics
      b) Social interaction
      c) Recreation

SUGGESTED ACTIVITY

A. Have students conduct interviews with older persons (over 60), gearing questions toward family life during their childhood. Discuss interviews.

GENERALIZATION: Religion has played an important role in both the civic and social life of the Acadians.

CONCEPT: Religion, civic/social life

LEARNER OUTCOME: The student will be able to describe the major influences of the Catholic Church on the Acadian community.

CONTENT OUTLINE

III., B. Religion: The Catholic Church
- 1. Kept civic records
- 2. Influenced moral code of the community
- 3. Provided liturgical calendar as basis for social activities
  - a) Advent and Christmas
    - (1) Home gatherings for singing
    - (2) Preparation of special foods
      - (a) Tarts
      - (b) Cakes
    - (3) Midnight mass on Christmas Eve
    - (4) "La Christine"--Cajun Santa Claus
    - (5) Advent wreath
  - b) New Year's Day
    - (1) Visiting of family
    - (2) Exchange of gifts--"Les étrennes"
  - c) Epiphany--January 6
    - (1) Exchange of gifts in some families
    - (2) King cake
  - d) Mardi Gras (Shrove Tuesday)
    - (1) "Running of the Mardi Gras"
    - (2) Fais dodo--Community dance
  - e) Lent (Carême)
    - (1) Ash Wednesday--anointing with ashes

SUGGESTED ACTIVITY

A. Divide class into groups and have each group present reports on the various aspects of the Catholic Church as the center of the Acadian community. Topics should include: The Church as keeper of civic records, its influence on community moral code, and the various holidays.

GENERALIZATION: Religion has played an important role in both the civic and social life of the Acadians.

CONCEPT: Religion, civic/social life

LEARNER OUTCOME: The student will be able to describe the major influences of the Catholic Church on the Acadian community.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., B., 3. e)
- (2) Fasting and penance
  - (a) Only one full meal per day
  - (b) Abstained from eating meat
- (3) No fais dodo or instrumental music
- *(4) "Lenten games" allowed--Les jeux de Carême (Les Danses Rondes, Les Charlies)
- (5) Good Friday observances
  - (a) No working
    - (i) No hammering or nailing
    - (ii) No cutting
    - (iii) No breaking of earth
    - (iv) No planting except parsley
  - (b) Strict fasting
  - (c) Way of the Cross

f) Easter observances
- (1) Midnight Mass
- (2) Easter eggs
  - (a) Easter egg hunts
  - (b) "Pâquer" eggs--egg-breaking competition
  - (c) Coloring with natural dyes
    - (i) Beets
    - (ii) Coffee
    - (iii) Peach leaves
- (3) New clothes

g) Others
- (1) La Toussaint (All Saint's Day) November 1 and Le Jour des Morts (All Soul's Day) November 2

*See Appendix E

GENERALIZATION: Religion has played an important role in both the civic and social life of the Acadians.

CONCEPT: Religion, civic/social life

LEARNER OUTCOME: The student will be able to describe the major influences of the Catholic Church on the Acadian community.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III. B., 3., g)

- (a) Beautification of cemetery
  - (i) Paper flowers
  - (ii) Wreaths
  - (iii) Planted flowers
- (b) Blessing of graves by priest

(2) La St. Medard--June 8 (weather on this day will determine weather for 40 days)

(3) La Chandleur--Candlemas--February 2
- (a) Making of crepes
- (b) Flipping crepes for good luck

GENERALIZATION: The French language has shaped the history of the Acadians and continues to play a role in Acadian culture.

CONCEPT: Language, culture, multiple causation, lifestyle, civic/social life

LEARNER OUTCOME: The student will be able to discuss the evolution of the role of the French language in Acadian culture.

CONTENT OUTLINE

*III., C. Language
- 1. Historical overview
  - a) French was primary language in home and community
  - b) Geographic isolation perpetuated language
  - c) Americanization lessened French influence
  - d) Education in English became compulsory--1910
- 2. French language lost status among Acadians in 20th century
  - a) Survived in rural areas
  - b) Survived in lower economic classes
  - c) Survived in traditional occupations
- 3. The French language in Louisiana
  - a) Types of French:
    - (1) Standard French--French of France or "Parisian"
    - (2) Louisiana French

SUGGESTED ACTIVITY

A. Bring in an appropriate resource person, such as a CODOFIL representative or foreign language teacher, to discuss the evolution and role of the French language.

*See Appendix F

4

GENERALIZATION: The French language has shaped the history of the Acadians and continues to play a role in Acadian culture.

CONCEPT: Language, culture, multiple causation, lifestyle, civic/social life

LEARNER OUTCOME: The student will be able to discuss the evolution of the role of the French language in Acadian culture.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., C., 3., a) (2)

- (a) Acadian French--spoken by descendants of Acadians
- (b) Colonial French--spoken by descendants of French immigrants
- (c) Creole--spoken mainly by descendants of blacks and some whites in St. Martin Parish area

GENERALIZATION: The French language has shaped the history of the Acadians and continues to play a role in Acadian culture.

CONCEPT: Language, culture, multiple causation, lifestyle, civic/social life

LEARNER OUTCOME: The student will be able to identify and to pronounce several common French place names and French terms used commonly in modern Louisiana English.

CONTENT OUTLINE

III., C., 3. b) Reasons for differences between Louisiana French and Standard French
  (1) Louisiana French survived through oral tradition.
  (2) Louisiana French maintained old words no longer used in France or used less frequently, e.g., escalin (bit, coin worth 12½c), nic (nest), fremer for fermer (to close).
  (3) Louisiana French borrowed words from Spanish, Indian, and African.
    (a) African: gombo (okra), cush-cush (couche-couche) (corn cereal)
    (b) Indian: chaoui (racoon), bayou (river)
    (c) Spanish: piastre (dollar), cocodril for alligator
  (4) Louisiana French adapted its vocabulary to the natural environment, e.g., boscoyau (cypress knees). The word originally meant "mass of wood."

SUGGESTED ACTIVITY

A. Develop a "word bank" of French terms which appear in geographical names, businesses, products, and so forth. For example, geographical: Grosse Tête, Détroit; businesses: Bon Marché Mall, La Famille Hairdressers; brand name products: La Crème whipped topping, "Bon Ami" cleanser, and borrowed words: camouflage, mousse, détente, and coup d'état.

GENERALIZATION: The French language has shaped the history of the Acadians and continues to play a role in Acadian culture.

CONCEPT: Language, culture, multiple causation, lifestyle, civic/social life

LEARNER OUTCOME: The student will be able to identify and to pronounce several common French place names and French terms used commonly in modern Louisiana English.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., C., 3., b)
- (5) Louisiana French borrowed words from English
  - (a) To describe modern innovations, e.g., truck, airplane
  - (b) Others, e.g., "go 'head," "back up," "well"

c) French place names
- (1) Bayou Nezpiqué--Pierced Nose Bayou
- (2) Chenière--(oak grove)
- (3) Grosse Tête (town)--Big Head
- (4) Maringouin (town)--mosquito
- (5) Terrebonne (parish)--Good Earth
- (6) Bâton Rouge (city)--Red Stick
- (7) Ville Platte (city)--Flat Town
- (8) La Pacanière (community)--Pecan Grove
- (9) L'Anse Mouton (community)--Mouton Cove
- (10) Pont Breaux (town)--Breaux Bridge

d) French terms common to Louisiana
- (1) Bagasse--residue of sugar cane
- (2) étouffée--kind of cooking
- (3) roux--browned flour used in cookery
- (4) cabane (cabin)--shed to store tools
- (5) cher (dear)--term of endearment

GENERALIZATION: The French language has shaped the history of the Acadians and continues to play a role in Acadian culture.

CONCEPT: Language, culture, multiple causation, lifestyle, civic/social life

LEARNER OUTCOME: The student will be able to identify and to pronounce several French place names and French terms used commonly in modern Louisiana English.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., C., 3., d)

(6) mais (well)--interjection
(7) fricassée--style of cooking
(8) vieille, vieux (old one)--terms of endearment for husband and wife
(9) honte (ashamed)--adjective to express embarrassment
(10) Hey, là-bas! (Hey there!)--greeting

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to classify various examples of oral tradition by category.

CONTENT OUTLINE

III., D. Folklore and Music
- *1. Oral tradition
  - a) Social gathering: La veillée
  - b) Folk tales
    - (1) "*Bouki* et *Lapin*"--(similar to Brer Rabbit stories)
    - (2) "*Jean Sot*" and "*Tit Jean*--similar to Little Moron stories
    - (3) Animal stories, e.g., why the rabbit has a stubby tail
    - (4) Others
  - c) Legends
    - (1) *Feu-follets* or *fi-follets* swamp lights
    - (2) *Madame Grands--Doigts* (Mrs. Big Fingers)
    - (3) *Cauchemar* (nightmare)
    - (4) *Loup-Garou* (werewolf)
    - (5) The *Tataille* (The Beast)
    - (6) Local legends
    - (7) Others
  - d) Songs
    - (1) Ballads
    - (2) Children's songs
    - (3) Drinking songs
    - (4) Cumulative songs
      - (a) *L'arbre est dans ses feuilles*
      - (b) *Les huits jours de mai*

*See Appendix G

SUGGESTED ACTIVITY

A. Bring in an appropriate resource person, such as a CODOFIL representative or foreign language teacher, to discuss the evolution and the role of the French language.

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to classify various examples of oral tradition by their category.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., D. 1.
- e) Le Conte Fort (Tall Tales) and jokes
  - (1) Les Contes à Pascal (Pascal's stories)--recreational lying
  - (2) Jokes based on a misunderstanding of language

III., D., 2. Literature
- a) Henry Wadsworth Longfellow--"The Story of Evangeline"
  - (1) A poem
  - (2) Tells of lovers separated by Le Grand Derangement
- b) George Washington Cable--Creoles and Cajuns, Stories of Old Louisiana
- c) Kate Chopin--A Night in Acadie and Other Stories
- d) Lyle Saxon, Robert Tallant, et al--Gumbo Ya-Ya
- e) Miscellaneous collections of folktales

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to identify traditional musical instruments used by the Acadians.

CONTENT OUTLINE

*III., D., 3. Music
- a) Traditional instruments
  - (1) Violin
  - (2) Guitar
  - (3) Accordion
  - (4) Percussion
    - (a) Spoons
    - (b) Triangle
    - (c) Washboard
    - (d) Bones
    - (e) Fiddle sticks

SUGGESTED ACTIVITY

A. Put together a class "Cajun band" featuring traditional instruments.

*See Appendix H

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to describe the *fais dodo* as a social event.

CONTENT OUTLINE	SUGGESTED ACTIVITY
III., D., 3. b) The *Fais dodo*: music in Cajun social life	A. Simulate a television program about a *fais dodo*. Have students portray a TV interviewer, the host, a male chaperone, a mother of a teenage daughter, a teenage couple, a *casseur de bal* (crasher), and a young girl in charge of small children.

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to identify examples of Cajun music styles.

CONTENT OUTLINE	SUGGESTED ACTIVITY
III., D., 3. c) Musical styles (1) Traditional (2) Zydeco (3) Modern influence	A. Play various examples of Cajun music, having students identify the instruments they hear and compare styles.

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to specify activities in Acadian life associated with each of the four seasons.

CONTENT OUTLINE

III., E. Customs and Superstitions
- 1. Seasonal
  - a) Autumn
    - (1) Communal harvesting
      - (a) Threshing of grain
      - (b) Sugar making
    - (2) Harvest festivals
    - (3) Blessing of the fleet
    - (4) Canning
    - (5) Livestock roundups
  - b) Winter
    - (1) Quilting bees
    - (2) *Boucheries*
    - *(3) Soap making
    - (4) Picking off one cup of seeds from cotton before going to bed--the cotton was then spun into thread
  - c) Spring
    - (1) Planted home gardens
    - (2) Wore sweaters until summer
    - (3) Cleaned house
      - (a) Washed walls and windows
      - (b) Washed moss in mattresses
      - (c) Aired quilts and linens
    - (4) "Body cleansing"
      - (a) Purging
      - (b) Deworming
  - d) Summer
    - (1) Midday break
    - (2) No swimming until June 1

SUGGESTED ACTIVITY

A. Have students design and create a bulletin board, mural, collage or other visual display depicting activities in Acadian life in each of the four seasons.

*See Appendix I-2

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

III., E., 2. Cycle of Life
- a) Birth
  - (1) Use of midwife (la sage-femme)
  - (2) Baptism
    - (a) Choosing godparents
      - (i) Family member
      - (ii) Religious and moral mentor
      - (iii) Guardian in event of death of parents
      - (iv) Financial support, e.g., gifts at Christmas
    - (b) Naming Child
      - (i) Traditional family names
      - (ii) Biblical
        - a. Noé (Noah)
        - b. Moise (Moses)
      - (iii) Classical
        - a. Ulysses (Ulysses)
        - b. Ovide (Ovid)
        - c. Euphrosine

SUGGESTED ACTIVITY

*A. Divide the class into groups, assigning each group one phase of the cycle of life. Have students interview community members on their assigned topic and present their findings in class.

*See Appendix I-1

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., E., 2., a) (3) Superstitions surrounding birth
    (a) Determining sex of baby
        (i) Rounded abdomen--girl, carry low/girl
            pointed abdomen--boy, carry high/boy
        (ii) Wedding band suspended
            on string held over
            mother's abdomen.
            Movement pattern
            determined sex.

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GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., E., 2. a), (3)

    (b) Cravings of the mother--"Les envies"
    (c) Frightened pregnant woman "marked" her child
    (d) Moon phases affected time of birth

b) Childhood
  (1) Status of children--seen and not heard
  (2) First communion
    (a) Religious instruction as preparation
    (b) Major social and religious event in child's life
      (i) Portrait
      (ii) Party
      (iii) New clothes
    (c) Transition to a more active, responsible role in family
  (3) Education
    (a) Small community schools
    (b) Community tutors
    (c) Learned to read Bible and catechism
  (4) Toys--mainly homemade
    (a) Corn cob dolls
    (b) Sling shots
    (c) Tops
    (d) Marbles

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GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., E., 2. b)

- (5) Games
  - (a) Hide the ring
  - (b) Pigeon fly
  - (c) Bean bag
  - (d) Card games
    - (i) *Bataille* (Battle)
    - (ii) *Bourré* (*La Bourre*)
- c) Adolescence
  - (1) Education
    - (a) Formal education ended
      - (i) Few schools
      - (ii) Most had to work
      - (iii) Boarded away from home to continue education
  - (2) Courting customs
    - (a) Chaperones always present
    - (b) No touching allowed
    - (c) Limited visiting privileges
    - (d) *La Marche*--chaperoned short walk: same significance as date
    - (e) Girls socially restricted/ boys allowed great liberty

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., E., 2

- d) Marriage
  - (1) Couple usually from the same community
  - (2) Very brief courtship
  - (3) Church wedding
  - (4) Wedding dance
    - (a) Wedding march
    - (b) Pinning money on bride's veil
  - (5) Other marriage customs
    - (a) Jumping the broom when church wedding not available equaled official marriage
    - (b) Dancing in the bucket--older unmarried sibling of bride or groom had to dance in bucket at wedding reception
    - (c) Charivari--Since second marriages were uncelebrated events, friends and neighbors harrassed the newlyweds on the wedding night.
- e) Death
  - (1) Body never left alone during wake
  - (2) One had to touch body of deceased to avoid dreaming about him

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list each major stage in the "Cycle of Life" along with a corresponding custom.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., E., 2. e)

- (3) Covered all mirrors in house
- (4) No funeral home--wake held in home
  - (a) Body laid out on bed or table
  - (b) No embalming
    - (i) Gardenias and other strong smelling flowers present
    - (ii) Ice under the coffin where available
  - (c) Deceased ladies dressed in night clothes
  - (d) Deceased men in suits
- (5) Homemade coffin made by family members
- (6) Mourning of the dead
  - (a) Wore all black clothing
  - (b) No entertainment, no listening to music
  - (c) Length of time determined by relationship to deceased
    - (i) One year for parent, spouse, or child
    - (ii) Six months for siblings, aunts, etc.

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to list specific examples of Acadian superstitions.

CONTENT OUTLINE

III., E., 3. Superstitions
- a) Tried to explain natural phenomena
- b) Sometimes based on coincidence
- c) Sometimes based on facts
- d) Examples
    - (1) Effect of moon phases on life
        - (a) Butchering of animals
        - (b) Birth
        - (c) Planting
        - (d) Behavior
    - (2) Gris-gris--a curse or hex
    - (3) Other

SUGGESTED ACTIVITY

A. Conduct an inquiry lesson on superstitions. Using student-generated examples, analyze for common elements and attempt to arrive at some general conclusions as to the nature of superstitions.

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify the distinctive features of an Acadian house.

CONTENT OUTLINE

III., F. Craftsmanship
- 1. Architecture
  - a) Environmental influences
    - (1) Orientation of house to south for breezes
    - (2) Houses built on blocks or pilings to avoid effects of humidity and water
    - (3) High pitched roofs for quick drainage and insulation
    - (4) Porches as living and working areas
    - (5) Cistern
      - (a) Water supply
      - (b) Refrigeration storage area
  - b) Use of Natural Resources
    - (1) "Bousillage"--mud and moss for insulation
    - (2) Cypress as construction material
      - (a) Cheap
      - (b) Plentiful
      - (c) Water resistant
    - (3) Use of wooden pegs instead of nails
    - (4) Palmetto for roofs and walls of sheds and camps

SUGGESTED ACTIVITY

A. Have students construct or draw a model Acadian house, labeling its distinctive features.

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify the distinctive features of an Acadian house.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., F., 1. c) Adaptations to law
  (1) Tax on number of chimneys; therefore single chimney with two fireplaces
  (2) Tax on number of rooms, including closets; therefore, use of armoire
  (3) Tax on indoor stairway; therefore, outdoor stairway to boy's room (garconnière)

d) Craftsmanship as a social activity
  (1) House raising
  (2) Barn raising

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GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to give examples of how Acadians adapted to their natural environment in their daily life.

CONTENT OUTLINE

III., F., 2. Textile production and weaving
- a) Use of natural resources
  - (1) Cotton for clothing
  - (2) Indigo for dye
  - (3) Moss and corn husks for mattresses
  - (4) Palmetto for baskets and mats
- b) Crafts as social activity
  - (1) Quilting bee
  - (2) Spinning bee
  - (3) Plaiting of rugs and mats
- c) Equipment
  - (1) The loom
  - (2) Spinning wheel
  - (3) Quilting frame

3. Furniture making
- a) Furniture style
  - (1) Simple
  - (2) Utilitarian
- b) Use of natural resources
  - (1) Caning of chairs
  - (2) Native woods as material for furniture
    - (a) Cypress
    - (b) Oak
    - (c) Pecan

SUGGESTED ACTIVITY

A. Create a class display of Acadian crafts, textiles, furniture and so forth. Students may bring to class actual examples of quilts, palmetto baskets, and household items or make a poster or model where appropriate.

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to give examples of how Acadians adapted to their natural environment in their daily life.

CONTENT OUTLINE | SUGGESTED ACTIVITY

III., F., 3., c) Environmental influences
- (1) Mosquitos; therefore, netting around bedding (moustiquaire)
- (2) Other insects; therefore, garde-manger (pie-safe)--a screened kitchen cabinet

4. Tools and other necessary items
    - a) Pilon (mortar and pestle)
    - b) Butter churn
    - c) Plow
    - d) Buggy and wagon
    - e) Pirogue (canoe)
    - f) Moulin à cafe (coffee mill)
    - g) Egraineuse (grain processor)

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify characteristics of native Cajun cooking.

CONTENT OUTLINE

III., G. Cuisine
- 1. Traditions brought from *Acadie*
    - a) Characteristics
        - (1) Simple and utilitarian
        - (2) Use of local resources
            - (a) Prairies--predominantly meats
            - (b) Coast--predominantly seafood
    - b) Examples
        - (1) Boiled meats
        - (2) Boiled vegetables
        - (3) Simple breads
- *2. Adaptations in Louisiana
    - a) Characteristics
        - (1) Spicy and seasoned
        - (2) Use of *roux* as base of many dishes
        - (3) Rice as main staple
        - (4) Influences of other cultures
            - (a) African--e.g., okra
            - (b) Spanish--e.g., chili peppers
            - (c) Indian--e.g., *filé*
        - (5) Unique resources
            - (a) Crawfish
            - (b) *Filé*
            - (c) Alligator
            - (d) Okra (*gombo*)

*See Appendix I-4, I-5

SUGGESTED ACTIVITY

A. Conduct a Cajun food festival. Have students bring samples of various Cajun dishes to class along with recipes.

GENERALIZATION: Environment has had a profound effect on the evolution of Acadian culture.

CONCEPT: Environment, culture

LEARNER OUTCOME: The student will be able to identify characteristics of native Cajun cooking.

CONTENT OUTLINE SUGGESTED ACTIVITY

III., G., 2., b) Examples

(1) Étouffée
(2) Gumbo (gombo)
(3) Sauce Piquante
(4) Cush-cush (couche-couche)
(5) Boudin
(6) Fricassée
(7) Jambalaya
(8) Rice and gravy
(9) Cracklins (gratons)
(10) Bisque

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to describe treatments used by Acadians for various ailments.

CONTENT OUTLINE

III., H. Health and Healing
- 1. Le Traiteur (Faith healer)
  - a) Healing was considered a "gift," often handed down from generation to generation.
  - b) Ritual
    - (1) Sick person had to ask for help
    - (2) Healer could not charge fee
    - (3) Healed person could not say thank you
  - c) Healers often specialized
  - d) Healing by prayer and/or herbal methods
- 2. Herbal home remedies
  - a) Teas and brews
    - (1) Mamou seed for colds
    - (2) Camomile for stomach problems
    - (3) Weeping willow leaves for fever
  - *b) Ointments and poultices
    - (1) Mustard plaster for congestion and boils
    - (2) Coal oil and spider webs for bleeding
    - (3) Aloe vera for burns and skin irritations
    - (4) Tobacco and spit for stings

SUGGESTED ACTIVITY

A. Have a "Cajun Health Fair." Have students pretend to treat various ailments with traditional cures.

*See Appendix I-3

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to describe treatments used by Acadians for various ailments.

CONTENT OUTLINE

SUGGESTED ACTIVITY

III., H., 2. c) Others
    - (1) Roots soaked in liquid
    - (2) Cactus soaked in water for inflammation
    - (3) Smoke for earache and toothache
    - (4) Asafetida for worms or stomachache

3. Superstitious remedies
    - a) Garlic around neck for teething and worms
    - b) Cut a nick in tree, put a lock of child's hair in it, and when child reaches that height, he no longer has asthma

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to identify the forces of change which have altered Cajun culture in recent times.

CONTENT OUTLINE

IV. The Evolving Cajuns--Modern Acadiana
  - A. Events that affected life in Acadiana
    - 1. Compulsory education (1910)
      - a) Use of French was discouraged in attempt to teach Cajun children English
      - b) Cajun children brought further into mainstream
    - 2. WPA projects--succeeded in recording elements of Cajun folklife (1930's)
      - a) Created an archive
      - b) Launched a sort of "Renaissance movement" for Cajun folklife
    - 3. World War II
      - a) Gave Cajuns exposure to the world
      - b) Made them more conscious of their "American" identity
      - c) Cajun servicemen served as translators in Europe
    - 4. Development of oil industry--a more "American" lifestyle (1940's)
      - a) Arrival of large number of "outsiders"
      - b) Took Cajuns away from traditional occupations and lifestyles
      - c) Gave some Cajuns a higher standard of living

SUGGESTED ACTIVITY

A. Conduct a panel discussion on modern events that affected life in Acadiana. Assign students specific events such as technological advances, the Oil Boom, and the CODOFIL movement.

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to identify the forces of change which have altered Cajun culture in recent times.

CONTENT OUTLINE

SUGGESTED ACTIVITY

IV., A., 5. Technological advances--broadened horizons of Cajuns (1950's)
- a) Communications--radio, TV, phone, movies
- b) Transportation--highways, trains, planes

6. CODOFIL movement--Council for the Development of French in Louisiana (1960's)
- a) Launched programs for teaching French in elementary schools
- b) Began media projects--TV, radio, and newspaper
- c) Began twinning and exchange programs with other French-speaking countries
- d) Promoted tourism among French speaking countries

GENERALIZATION: The major events in the history of the Acadians can be associated with multiple causes.

CONCEPT: Multiple causation

LEARNER OUTCOME: The student will be able to compare and contrast various definitions of the word "Cajun."

CONTENT OUTLINE

IV., B. The Contemporary Cajun

1. Definition of "Cajun": An evolving term
    - a) Strictest--one of Acadian descent
    - b) Broader--one of Acadian/French descent or other extraction who was raised in Cajun culture, speaks French, is of rural or small town background, and who attaches importance to family relationships
    - c) Broadest--one of any extraction who may or may not speak French, but who lives in South Louisiana and who participates at least to some extent in Cajun culture
    - d) Simplistic--views Cajun as happy-go-lucky, uneducated, self-indulgent person from South Louisiana. (Often exemplified by use of the term "coonass")

SUGGESTED ACTIVITY

A. Ask students to conduct a survey to determine perceptions of the word "Acadian" or "Cajun" in their community. Have students report on their findings. Follow up with a class discussion.

GENERALIZATION: Cajun culture includes some dynamic elements and some static elements.

CONCEPT: Culture, lifestyle, civic/social life, language

LEARNER OUTCOME: The student will be able to interpret the concept of "Cajun culture."

CONTENT OUTLINE

IV., B., 2. Preservation of Culture: A few thoughts

- a) Is it possible to preserve a culture?
- b) Is it possible to preserve elements of a culture?
- c) Is it possible to pass on values of a culture?
- d) Is it possible to pass on skills of a culture?
- e) Is it possible to pass on customs of a culture?
- f) In a modern world, what elements of a culture could be lost?
- g) What values, skills, and customs are Cajun?
- h) What are the advantages/disadvantages of:
  - (1) Preserving some elements of a culture?
  - (2) Assimilating into the "mainstream" culture?
- i) What elements of Cajun culture would you want to be preserved for your children?
  - (1) What values would you preserve?
  - (2) What skills would you preserve?
  - (3) What customs would you preserve?
- j) What elements of Cajun culture would you prefer not to be preserved?
- k) Give specific examples of how you could help preserve Cajun culture?

SUGGESTED ACTIVITY

A. As a class, "brainstorm" an extensive list of characteristics of the Cajun culture. Have each student select the five characteristics he considers "essential" to Cajun culture. Then, break into groups to arrive at a consensus for each group as to the five characteristics. This activity may be extended to the arrival at a class consensus. Students will then compare their individual choices to the group's. The process may also be applied to other cultural groups and to ethnic cultures in general.

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AUDIOVISUAL AIDS

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Recordings

Cajun

"Cajun Music the Early 50's." Shuk Richard and his Louisiana Aces, Texas Melody Boys, Floyd LeBlanc, Nathan Abshire, Lawrence Walker and his Wandering Aces, Elise Deshotel and his Louisiana Rhythmaires, Amar DeVillier and his Louisiana Jambaleers, Sandy Austin, Harry Choates. Arhoolie 5008.

"Folksongs of the Louisiana Acadians." Chuck Guillory, Wallace "Cheese" Read, Mrs. Odeus Guillory, Mrs. Rodney Fruge, Isom J. Fontenot, Savy Augustine, Bee Deshotels, Shelby Vidrine. Arhoolie 5009.

Louisiana Cajun Music. Volume 1: "First Recordings the 1920s." Joseph Falcon, Walker Brothers, Soileau and Robin, Segura Brothers, Columbus Fruge, Cleoma Falcon, Amadie Ardoin, Dennis McGee. Old Timey 108.

Volume 2: "The Early 30s." Cleoma Breaux Falcon, Amidie Breaux, Lawrence Walker, Guidry Brothers, Leo Soileau and Mayuse Lafleur, Joseph Falcon, Alleman and Walker. Old Timey 109.

Volume 3: "The String Bands of the 1930s." Miller's Merrymakers, J. B. Fusilier, Leo Soileau, Hackberry Ramblers, Cleoma Falcon, Rayne-Bo Ramblers. Old Timey 110

Volume 4: "From the 30s to the 50s." Joe Werner and the Riverside Ramblers, Hackberry Ramblers, Harry Choates, Oklahoma Tornadoes, Nathan Abshire, Iry LeJune, Austin Pete, Lawrence Walker. Old Timey 111.

Volume 5: "The Early Years 1928-2938." Amidie, Ophy, and Cleoma Breaux; Soileau and Robin; Dennis McGee; Breaux Freres; Blind Uncle Gaspard and Dela Lachney; Angela LeJune; Dudley and James Favor; Amadie Ardoin; Walter Coquille. Old Timey 114.

"The Cajuns Volume 1." Balfa Brothers Orchestra with Nathan Abshire, Ardoin Brothers Orchestra. Sonet SNTF 643.

"Cajun Cruisin' Volume 2." Milton Adams, Sheryl Cormier, Blackie Forestier, Joe Bonsall, Wayne Toups, Pat Savant, Aldus Roger, Cajun Grass Band. Sonet SNTF 817.

"The Best of the Cajun Hits." Aldus Roger, Louis Cormier, Sidney Brown, Lawrence Walker, Austin Pitre, Adam Hebert, Vin Bruce, Joel Sonnier, Gene Rodrigue. Swallow LP 6001.

Recordings continued

"Cajun Hits Volume 2." Aldus Roger, Vin Bruce, Austin Pitre, Lawrence Walker, Badeaux and the Louisiana Aces, Maurice Barzas, Doris Matte, Cajun Trio, Adam Hebert. Swallow LP 6003.

"J'etais au Bal." Agnes Bourque, Balfa Brothers, Carriere Brothers Octa Clark and the Dixie Ramblers, Sundown Playboys, Vin Bruce, Lawtell Playboys, Clifton Chenier, Clint West. Swallow LP 6020.

ZYDECO

"Zydeco." Paul McZiel, Sidney Babineaux, Albert Chevalier, Robert Clemon, Willie Green, Herbert Sam, Amadie Ardoin, Leadbelly, Lightnin' Hopkins, Clifton Chenier, Clarence Garlow. Arhoolie F1009.

"Zydeco Blues." Clifton Chenier, Fernest and the Thunders, Rockin' Dopsie, Marcel Dugas and the Entertainers. Flyright LP 539.

"Zodico: Louisiana Creole Music." Carriere Brothers, Fremont Fontenot, Inez Catalon, Ardoin Family, Mike and the Soul Accordion Band, Lawtell Playboys, Sampy and the Bad Habits, Wilfred Latour and his Travel Aces. Rounder 6009.

GLOSSARY

1. Acadie (Acadia) - an area of Canada including present day Nova Scotia and parts of New Brunswick and Prince Edward Island.

2. Asafetida - plants of the carrot family, used to treat stomach ailments, including worms.

3. Advent - pre-Christmas season in liturgical calendar beginning four Sundays before Christmas.

4. Advent wreath - a symbol used to celebrate Advent, including three purple candles and one pink one arranged on a circular wreath, to represent the four weeks of Advent.

5. Armoire - a closet-like piece of furniture used to store linens and clothing.

6. Ash Wednesday - The day following Mardi Gras which is the first day of Lent in the Catholic liturgical calendar. Faithful Catholics are anointed with ashes on their foreheads on this day as a reminder of their humanity and subsequent mortality.

7. Bisque - a term usually referring to a type of rich, thick stew or soup with crawfish and stuffed crawfish shells, served over rice.

8. Boucherie - Communal butchering of domestic animals to provide fresh meat for several families. When pigs were butchered, the boucherie included the making of foods such as boudin, sausage, hog's head cheese, and cracklins.

9. Boudin - A sausage-like food filled with a mixture of spicy meat and rice, originally stuffed into pig intestines.

10. Bousillage - a mixture of mud, moss, animal hair and sometimes other ingredients used as a mortar or insulation in typical Acadian homes.

11. Camomile - A plant with strongly scented flowers and foliage that are brewed into tea as a remedy for stomach ailments.

12. Cauchemar/couchemal - from the French meaning "nightmare" or to "sleep badly." This legendary character was believed to sneak into children's bedrooms and pull their toes. At his worst, he might steal children away in the night.

13. Chandleur (Candlemas) - liturgical holiday, celebrated on February 2; Acadians traditionally ate crèpes on this day, when each member who successfully flipped his own crèpe while cooking it was assured of good luck in the year to come.

14. Charivari - a mock serenade of discordant noises made with kettles, tin horns, shotguns, etc. by the neighbors and friends of a recently married couple when one spouse was much older than the other or when one had been previously married. The charivari usually occurred late at night and continued until the couple invited the rowdy group in for food and drinks.

15. Cistern - a wooden or metal reservoir for collecting and storing rain water as a water supply.

16. Creole - (from the Spanish "criollo" meaning "raised in another country"). This term can cause difficulties because its meaning varies significantly according to the context in which it is used. Originally, "Creole" referred to children of early French and Spanish settlers who were born in the New World. By extension, this term came to mean those of mixed Spanish and French heritage, as opposed to those of Acadian heritage. "Creole cooking" refers to the cooking style typical of these people as practiced in the New Orleans area, a style influenced by numerous ethnic groups.

    In the slave markets, a "Creole" black (one born in North America) was more highly prized than his African-born counterpart because he was already accustomed to local culture. From this definition, the term has come to be associated with Louisiana's black and mixed race population and in particular with a dialect of French spoken mainly by blacks in St. Martin and Lafayette Parishes. The dialect, which resembles that spoken in the Caribbean Islands, includes an African-based syntax with elements borrowed from French, African, and other languages.

17. Epiphany - January 6; Le Jour des Rois (Day of Kings). The day the Wise Men arrived to honor the baby Jesus. Latin cultures exchanged gifts on this day, rather than on Christmas Day. Also, the first day of the Carnival season. See King cake.

18. Etouffée - a Cajun cooking style in which food is "smothered" (cooked in a covered pot) with onions to create a sauce, e.g., crawfish étouffée.

19. Fais dodo - literal meaning "go to sleep." A country or village dance usually held on Saturday night in a home where the entire family gathered to dance and visit. While the adults partied, the small children slept in the adjoining rooms.

20. Feu-follet, fi-follet - eerie lights that appeared spontaneously in swamps and marshes. Superstitious belief held that they led people to treasure in the swamp or marsh and that they were the souls of unbaptized babies.

21. Filé - ground sassafrass leaves used to thicken gumbo.

22. Fricassée - a Cajun cooking style in which fowl, veal or other meat is cut into pieces, browned, then stewed in a gravy.

23. Garde-manger (food-keeper) - a screened cabinet or pie safe used to store food and protect it from insects.

24. Gris-gris - a superstitious curse or hex.

25. Gumbo (gombo) - a Cajun food, resembling soup, prepared with a roux, including chicken and/or seafood and/or okra.

26. Jambalaya - a Cajun dish made with rice cooked in a broth with stewed meat or seafood.

27. King cake (Le gâteau des rois) - a cake baked with some kind of object inside (either a dried bean or a pecan half; today, a plastic baby) which was served on Le Jour des Rois or during the Mardi Gras season. The person who found the object in his or her piece of cake became "King for the day" and traditionally gave the next "King cake party."

28. La Christine - legendary female character who brought gifts at Christmas.

29. Le Grand Dérangement, The Great Dispersal - the systematic exile of the Acadians from Acadia by the British, beginning September 5, 1755, in Grand Pré.

30. Lent - the liturgical 40-day period from Ash Wednesday to Easter Sunday marked by abstinence and penance.

31. Les Contes à Pascal - a variety of spontaneous "tall tale," often generated when groups of men gather to talk, whose humor is based on gross exaggeration.

32. Les étrennes - gifts exchanged among Acadian family members on January 1. Custom had it that younger family members had to visit each of their elder family members, bringing small gifts and exchanging New Year's greetings.

33. Les jeux de Carême (Lenten games) - circle dances which served as a pastime during the Lenten season. Couple dancing and music were not allowed during Lent, but these dances were accompanied by song only and involved constant changing of partners.

34. Mamou - a medicinal plant used to make cold remedies. Crushed seeds and the root were boiled into tea.

35. Madame Grands Doigts (Madame Big Fingers) - a Cajun legendary female character with long fingers. In some regions, parents controlled children's behavior with threats that Madame Grands Doigts "would get them" if they didn't behave. In other regions, Madame Grands Doigts left gifts in children's stockings on New Year's Eve.

36. Mardi Gras (Fat Tuesday, Shrove Tuesday) - Holiday marking the day before Lent. In rural communities groups of men often dressed in masked costumes and went on horseback to houses in the community, dancing and singing in exchange for food items which would be used to make a large communal gumbo. The festivities usually ended with a dance and supper which lasted until midnight.

37. Pâquer - to knock together the ends of decorated eggs until one cracks. In this common Easter Day competition, the owner of the stronger egg traditionally takes the broken egg as booty. (From the French word Pâques, meaning Easter)

38. Pigeon fly (Pigeon Vole) - a Cajun Children's game. All players put one finger into a circle. A caller announces, "Pigeon fly." All players must raise their finger. The caller announces, "Airplane fly," "Cat fly," etc. With the naming of each item, players must raise their fingers according to whether or not the thing flies. Those who react incorrectly are "out."

39. Pilon - a primitive Cajun tool usually constructed of a hollowed out tree stump which serves as a mortar, and a wooden club serving as a pestle; used to remove husks of grain or to crush grain into meal.

40. Pirogue - a Cajun canoe. The Indians and the French made this boat by digging out the trunks of cottonwood and cypress trees and trimming the ends to the desired shape. It is still widely used on the streams of Louisiana.

41. Sauce piquante - a Cajun dish prepared with meat, fowl, or seafood and hot peppers, including a roux to thicken the sauce, oftentimes including tomato sauce.

42. Tataille/bétail - an imaginary character, sometimes perceived as a monster, sometimes a large insect, sometimes the equivalent of the Boogie Man, who scared children.

43. Traiteur - a Cajun folk healer who ministered to people using prayers and/or various herbal and home remedies.

44. Wedding March - a wedding procession at the reception including the bridal party and the immediate family. The traditional song named "The Wedding March" was played.

45. Zydeco (*z'haricots*) - a syncopated music style that originated among French-speaking Black musicians. Characteristic instruments of this style include metal washboard, piano accordion, drums, electric bass, and electric guitar. Zydeco was popularized by Clifton Chenier. The word originates from the song "*Les Haricots sont pas salés*"; an early tune in this style.

APPENDIX A

A Suggested Timetable for Teaching the Acadians of Louisiana Unit of Study

The Acadians of Louisiana is a supplementary curriculum guide developed as a two- to three-week unit of study within the Louisiana Studies curriculum guide. A suggested timetable for teaching this unit follows.

Week 1

Day 1 Introduction
French Exploration of Acadie
Materials: C-1, C-2, C-3

Day 2 The French and the Indians
Materials: C-4
The French vs. the British
Materials: C-5, C-6

Day 3 Colonization of Acadie
Materials: C-7, C-8, C-9
Prosperity in Acadie
Materials: C-10

Day 4 The Acadian Exile
Materials: C-11, C-12, C-13, C-14

Day 5 The Acadians in Louisiana
Materials: C-15, C-16, C-17, C-18

Week 2

Day 1 Acadians Adjust to Life in Louisiana

Day 2,3 Social and Cultural Life
Select one or two aspects of social and cultural life for discussion and/or projects

Day 4 The Evolving Cajuns--Modern Acadiana

Day 5 Evaluation

Week 3 (Optional)

Continuation of discussion and projects relating to social and cultural life of the Acadians.

APPENDIX B

Louisiana's French Heritage

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Louisiana's French Heritage

By Truman Stacey

Pioneers in the New World

It all began late in the Fifteenth Century, when the men of Europe were becoming better acquainted with the sea, at a time when sailing ships were being improved and navigational aids were being developed.

The Italians, who had for centuries dominated the sea lanes of the Mediterranean, led the way in developing better marine and navigational techniques. Italian mariners became widely sought after by all of the courts of Western Europe.

One such mariner, from Genoa, sailing under the banner of Ferdinand and Isabella of Spain, reported that he had reached the shores of India by sailing west into the Atlantic Ocean. He brought back native tribesmen and exotic plants to prove his claim.

Other mariners began to cast reflective eyes toward the west. If one sailor could get to India by sailing west, why not others? they reasoned. Other sovereigns, apprehensive that Spain might come to control all of the trade with the Orient, began to lay their own plans for trading expeditions. Merchants of the Atlantic coastal nations began to awaken to the possibilities of profitable relations with those strange climes to the west.

Among these were merchants of Bristol, on the west coast of England. They decided to finance an exploration and trading expedition, and they had just such a man as they needed in their employ. He was Giovanni Caboto, a Genoan like Columbus, who had spent many years in Venice as a trading captain. With the blessings of King Henry VII, Caboto (The British called him John Cabot, since that was easier to spell and to pronounce.) set sail from Bristol in May of 1497, in the ship "Mathew," manned by a crew of 18.

Rounding Ireland, Caboto headed north and then west. After 52 days at sea, he made landfall at what is now Cape Breton Island. Caboto was convinced he had found the northeast shore of Asia, but it was a forbidding coast, and no rich Asians were to be found. Small vessels of the day did not linger long on unknown coasts, and the "Mathew" soon sailed back to Bristol, arriving home in August.

Caboto was disappointed that he had not discovered the Great Khan and rich cities, and so were his merchant backers. King Henry VII somewhat grudgingly presented him with 10 pounds sterling (That would be about $50 today.) for "having found the new isle."

Caboto and his men made one discovery, however, that was to have far-reaching effects upon the future history of Europe. They discovered the Grand Banks of Newfoundland and its enormous supply of codfish.

When Caboto's seamen reached home and dispersed after the voyage, it was natural for them to spread tales about the shoals which teemed with fish.

It was not long before fishing vessels from France were tempted to test the fishing in New World waters. Records show that the first Norman fishing vessel showed up at the Grand Banks in 1504, and it was not long after before mariners from Dieppe, Rouen, Le Havre, Fécamp, Harfleur and Honfleur were making annual voyages to the Grand Banks.

French mariners soon were making two trips annually to New World waters. They set out in late January or early February, braving the North Atlantic winter, and returned as soon as their holds were full. Then, in April or May, they were off again, returning to France again in September.

In the early years, fish were taken, cleaned and put in the hold between thick layers of salt. This was "wet" fishing. It was not long, however, before mariners discovered that the cod could be sun-dried on land. Cured cod was tastier than the salt variety and easier to handle.

Curing the codfish necessitated establishing depots ashore, however, and the French began to go ashore each summer at some snug harbor or inlet on an island or along the coast. The French, the Portuguese and the English established depots on Newfoundland, on the Acadian Peninsula at Canseau and La Heve, on Cape Breton Island, and at Tadousac, on the St. Lawrence River.

Once the ships arrived at the chosen depot, they would be unrigged for the season. The crew went ashore to cut timber and build platforms or stages which extended out into the sea.

The actual fishing was done in small boats manned by four or five men. When they returned with boatloads of fish, they threw their catches upon the stages. There they were cleaned, salted and dried in preparation for the trip back to France.

When the French fishermen first began to venture ashore in the New World to dry their fish, or hunt for game, or gather fresh berries, they came in contact with the natives. At the time of the white man's arrival, the Acadian Peninsula was occupied by roving bands of aborigines, called Micmacs by today's scholars.

The Micmacs were of the Algonkin language family and enjoyed a hunting and food-gathering culture of the more primitive sort. At the time the French began to live in the New World, there were about 3,000 of these people, wandering over the Acadian Peninsula and adjoining islands.

They had only rudimentary social organizations, and they wandered about in small bands which were in actuality only large families. Mostly they set their wanderings to coincide with their food supply.

In the spring, they left their camps along the inland lakes and streams in the forest and wandered about the seashores, gathering clams, oysters, scallops and other seafood at low tide. Some of the more adventurous even ventured into deeper waters to hunt seals, walrus and porpoise, and they always welcomed the return of the vast numbers of codfish.

In the autumn, they returned to the forests, tracking down spawning eels in the tidal rivers, and later in winter turning their attention to moose hunting and beaver trapping. Caribou, otter and bear were also coveted game.

The bow and arrow formed the Micmacs' chief hunting weapon, and they also used a wide variety of traps and snares. Their dogs played an important role in the hunt.

Vegetable food was generally plentiful, but the Micmacs seem to have utilized vegetables only during times of meat shortage.

The birchbark canoe was perhaps the most efficient transportation vehicle developed in North America, and all of the Eastern tribes used it. The craft was relatively easy to construct, was very light in weight and shallow in draft.

yet an ordinary canoe was capacious enough to hold a household of five or six persons, their dogs, sacks, skins, kettles and other baggage. The canoe was particularly suited for inland routes where water was shallow and portages from a few yards to a mile or more were common.

In winter, the Micmacs traveled on snowshoes, which excited French curiosity from the beginning. They likened them to the tennis rackets they used in France.

With these tools, the Micmacs were able to wander where they pleased, and they astounded the French with their knowledge of the topographical features of the country. When they moved through country they had previously traversed, their memory for the lay of the land was uncannily accurate. They also passed knowledge from one to another by means of crude bark maps.

The conical wigwam familiar to all schoolchildren was the generally used shelter by the Micmacs. Its array of supporting poles was used to support overlapping strips of bark. Sometimes, mats woven of swamp grasses were used instead of bark. Animal skins were used as entrance flaps, and for the more affluent, or for the more successful hunters, might be used to cover the entire wigwam.

Household equipment such as cups, dippers and boxes were made of birch bark, until trade with the French brought iron utensils to the Micmacs. The Micmacs used furs and skins for their clothing, and there were almost no differences in the dress of the sexes.

The Micmacs were not warlike, and they set up a friendly relationship with the French. Since the early settlers confined themselves almost exclusively to the tidal marshes and did not invade the forest, there were few occasions for clashes.

The Micmacs were useful to the French chiefly as guides, canoemen, hunters and fur trappers. Their ties with the French were reinforced by a slow but ultimately almost universal attachment to the Roman Catholic religion.

They were also useful in providing valuable lore on fishing and hunting, the knowledge of local nuts, roots, berries and grasses, the making of clothing and footwear from skins, the making of fibers from roots and animal sinews, and the use of dyes from a wide variety of vegetable sources.

Had there been no Micmacs in Nova Scotia at the time of the French settlement, that settlement would probably have come much later, and it would have been much more difficult, and its historical significance may well have been altered drastically.

French fishermen who sailed to the Grand Banks for their shiploads of cod and other fish also brought back home accounts of the forests, rivers and beaches of the new lands westward. And the courts of Europe buzzed with the tales of the vast treasures the Spaniards were finding in Mexico.

Other crowned heads began to consider the New World awaiting exploitation. They were intrigued by the tales of the gold the Spaniards had won. They mused over the trading advantages that would accrue to the nation that discovered the fabled Northwest Passage to India.

King Francis I of France was one of these rulers, who decided that France should not be left out of this pursuit of riches and glory. Most of the kings of Europe at that time employed Italian artists, scientists and navigators to add a luster of culture to their courts. King Francis was no exception.

He selected a Florentine shipmaster, Giovanni da Verrazano, to spearhead the ventures of France in the New World. Verrazano sailed from Madeira in 1524 aboard "La Dauphine," a small ship with a crew of 50 Normans.

Verrazano was driven off his course and arrived at the coasts of the New World, probably near the mouth of the Cape Fear River. He sailed northward along the coast, exploring the littoral as far as Cape Race before returning to Dieppe.

His return was celebrated at court, but Francis found himself too entangled in European problems to do much about Verrazano's discoveries.

A decade passed before another French official took up the task of New World discovery. In 1534, Jacques Cartier sailed from St. Malo as an agent of the Admiral of France, Philippe de Brion-Chabot, on a voyage of reconnaissance.

Cartier rounded Newfoundland and passed through the Straits of Belle Isle, erected a wooden cross at Gaspé and ascended the mouth of the St. Lawrence River as far as an Indian village called Anacosti. Convinced that he had discovered the Northwest Passage, he returned to France.

His reports opened such glowing possibilities that Admiral Chabot commissioned Cartier to undertake a second voyage. King Francis invested 3,000 livres in the enterprise. This time Cartier departed in the spring of 1535 with three ships and 110 men.

By Aug. 13, this expedition had sailed beyond the westernmost point of his first voyage, and, leaving the bulk of his expedition at Anacosti, Cartier and 30 men ascended the St. Lawrence River to the Indian village of Hochelaga, at the foot of a mountain that Cartier named Mount Royal, and which is the current site of Montreal.

The Indians told Cartier that there was another great river to the west, and a land where the natives wore European clothing, lived in towns and possessed great stores of copper and silver.

The next day they returned to their base, and there built a small fort on the site of present-day Quebec. This fort is about two degrees south of the latitude of Paris, and Cartier and his men had no way of knowing that winters in the New World would be any different than winters in France.

The shock they received from the mid-November snows must have been overwhelming. The river froze solid, imprisoning the ships. Snowdrifts sometimes climbed masthigh. Ice four inches thick covered the ship decks and riggings. Sub-zero winds howled without surcease across the frozen river.

As if that were not enough, scurvy struck. By mid-November only a dozen of the 110 men were still healthy, and 25 died before the Indians showed the French a remedy made by the bark and needles of white cedar boiled in water. This tonic revived the ill.

When the winter of misery ended, Cartier and his men returned to France. After the king received his report, the crown selected Jean François de la Roque, Sieur de Roberval, to head the next expedition, which the king hoped would be able to plant a colony in the New World. Cartier was to be his chief captain. In order to get the necessary manpower for his squadron, Roberval was empowered to ransack France's prisons and to conscript anyone he wished.

The expedition was not prepared in time, however, and Cartier sailed in 1541, expecting Roberval to follow. Once more Cartier reached the mouth of the St. Lawrence, and there began to prepare for the coming colonists. Roberval did not weigh anchor until April of 1542, however, and when his ship sailed into the harbor of what is now St. John, Newfoundland, he found Cartier there, the latter having abandoned the attempted colonization and preparing to sail for France.

Roberval ordered Cartier to return to the St. Lawrence, but the captain slipped anchor in the night and sailed for France. Roberval continued to the St. Lawrence and there constructed a barracks for his colony at the Indian village of Tadousac, where visiting fishermen and fur traders had built a few shacks.

Experience in New World living was abesnt, however, and so was wisdom. Nothing went right for the new colony. In 1543, the king sent Cartier out once again, this time to rescue Roberval and his survivors.

The Marquis de la Roche was the next proposed colonizer, and he too was given permission to make a French lodgement in the New World. In 1588, he landed a group of colonists, mostly convicts, on Sable Island, off present-day Nova Scotia.

Contrary winds drove La Roche's ship out to sea, and he returned to France. It was not until 1603 that another vessel was dispatched to look for the survivors of the Sable Island colony. The rescuers found 11 gaunt, bearded men, whom they returned to France.

In 1600, a merchant of St. Malo named Francois Grave, Sieur de Pont (sometimes called Pontgrave), went into partnership with Pierre Chauvin, a sea captain, in the hopes of doing some profitable trading in the New World. Chauvin took a small vessel up the St. Lawrence to Tadousac. Chauvin landed 16 men to winter here, while he sought a shipload of furs. He returned to France in the fall.

When he returned to Tadousac the following spring, he discovered that the 16 men he had left had found it impossible to subsist in the grim winter months. Most of them had died and the few survivors had joined the Indians.

By now, a new king had assumed the French throne—Henry IV—and it fell to him to supervise the actual establishment of New France. He had a number of reasons for doing so, one of the most important being the growing profitability of the fur trade with the Indians.

As the fishing boats from France became regular visitors to the Grand Banks, they began to congregate at rendezvous points along the coast, where they dried their fish ashore during the winter months.

Some of these rendezvous points were St. John, in Newfoundland; Tadousac, near the mouth of the St. Lawrence River; Canseau, at the tip of the Nova Scotia peninsula; and La Heve, farther down the peninsula.

During their stay ashore during the summer months, some of the French struck up a brisk but informal trade with the Indians. The native tribes soon developed a taste for the white man's artifacts, and were avid for iron knives, axes and pots, as well as cloth and all manner of trinkets.

Each summer, the number of Indians who came to the coast to trade increased. French seamen began to realize that they could turn a nice profit on this trade and, in fact, might clear more profit with considerably less labor than went into the unpleasant chores of drying or salting fish.

Soon ships were sailing from France bent on the fur trade alone. As a staple, furs were superior to fish in a number of ways. They were light in weight, and their value in relation to bulk was high. They were easy to package, easy to transport, and there was no danger of spoilage, as with fish.

Best of all, there was little labor involved. The Indians trapped the animals, skinned carcasses, cured the furs and brought them to the coast.

The growing popularity of the broad-brimmed felt hat in Europe was a boon to the fur trade. The fur of the beaver was the best material for making felt. By the Sixteenth Century, however, the beaver had become all but extinct in Western Europe, and only limited supplies came in from Russia and Scandinavia.

Beaver flourished in North America, and the cold Canadian winters made the animals grow a thicker, more luxurious fur than those with which Europeans were familiar.

The Indians used beaver pelts to make robes to wear and to sleep in. The sweat and grease of their bodies and the smoke of their lodges made the furs soft and supple, and thus easy to process in making felt.

In the early days of the fur trade, a knife, an axe or a few trinkets worth a couple of dollars in France could be traded for a robe that would bring more than $200 in Paris.

With such huge profits available, the fur trade grew apace, and the Indians soon learned not to trade with the first ship that arrived, but to wait until several had appeared to compete with each other.

This kind of competition quickly reduced the profits, and the fur traders began to seek rules and regulations to govern the trade. Also, French officials began to look with covetous interest upon the trade.

The crown quickly decided that if there were so much profit to be made, then some enterprising merchant would be willing to pay the crown a handsome sum for a monopoly of the trade.

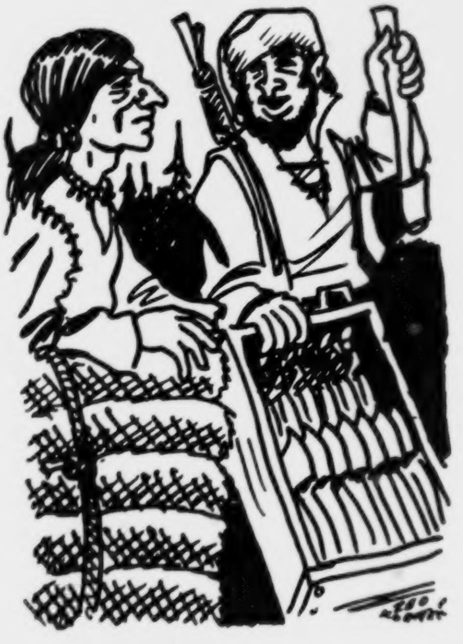
That was the situation when the new king, Henri IV, began to take an interest in the New World. One of Henri's early supporters had been Aymar de Chastes, Commander of the Order of St. John. The king gave de Chastes a patent to settle a French colony in the New World.

De Chastes chose a young French soldier, Samuel de Champlain, fresh from adventures in New Spain, to make a survey.

De Chastes had formed a corporation made up of the principal merchants of Rouen to finance his New World venture. One of these was Pontgrave, who had been associated with Chauvin's earlier venture at Tadousac.

Pontgrave was to command the ship that was to take Champlain to the New World to make his survey. The little expedition sailed on March 15, 1603, and on May 6 made first landfall at Newfoundland. On May 24, the vessel arrived at Tadousac.

After concluding peaceful overtures with the Indians and promising them friendship and aid, Pontgrave and Champlain sailed up the river to Sault St. Louis, stopping en route at Hare Island (so named by Cartier) and a narrow neck of the river the Indians called Quebec.



During his voyage, he questioned the neighboring Indian tribesmen whom he met and gathered information about lakes Ontario and Erie, the Detroit River, Niagara Falls and the rapids farther up the St. Lawrence.

After a return to Tadousac, the expedition sailed along the southern lip of the St. Lawrence before returning to France. Havre de Grace was reached on Aug. 16, 1603, after a passage of 35 days.

Pontgrave and Champlain were saddened to learn upon their return that the old soldier, Aymar de Chastes, had died a few weeks earlier. The death of de Chastes would almost certainly have meant the end of the French colonization effort had not Champlain become so interested in the project that he determined to promote it with the king. He was successful in keeping Henri's interest alive.

Henri decided upon Pierre de Gua (also called de Guast), Sieur de Monts and governor of Pons, as the man to take up the task de Chastes surrendered in death. De Monts had served under Henri in the religious wars, and was a Huguenot. He was commissioned "lieutenant general of New France," was given a monopoly of the fur trade for ten years and was obliged to settle a colony of 60 people in New France.

De Monts was not a stranger to the New World. He had visited Tadousac with Chauvin in 1600, and that experience had caused him to determine that a successful colony could only be settled farther south, away from the dread northern winters.

It was to fall to de Monts and Champlain, therefore, to form the actual beginnings of New France, which in time was to include Louisiana and a dozen other states of the American union.

Pierre de Gua, the Sieur de Monts, was a hard-headed businessman. He was determined that his venture into New France would be properly backed. He formed a stock company among the merchants of Rouen, St. Malo, La Rochelle and St. Jean de Luz.

He fitted out two ships, which sailed from Le Havre in March of 1604. On board were de Monts himself, Pontgrave and Champlain. There was also Jean de Biencourt, Sieur de Poutrincourt, a nobleman of Picardy and a substantial investor, who had decided to accompany the first voyage west.

Having been rebuffed by the Canadian winters, de Monts determined to set up his quarters farther south, where the climate was known to be less severe. He chose La Cadie, or Acadia, a vague region then said to extend from Montreal south to the area of what is now Pennsylvania. The word is probably a corruption of a Micmac Indian word, "quoddy" or "caddy," meaning a place or a piece of land.

It was a long voyage, made uncomfortable by the fact that most of the 100 "colonists" were recruited in the usual way, from prisons and from among the vagabonds of the road.

The two ships finally reached the entrance of the Bay of Fundy and explored it. They must have been awed by the 60-foot tides that rage in those restricted waters. They sailed into Annapolis Basin, and all hands were struck by its harbor facilities and the green-lined shores.

De Monts decided, however, to plant his headquarters on an island (now Dotchet Island) across the Bay of Fundy at the mouth of a river he called the St. Croix, so that he might erect a fort there to command the entrance of the bay.

It was an unfortunate choice, because few of those on hand were really prepared for a Canadian winter untempered by the warming strands of the Gulf Stream. Once more the settlers suffered from the cold. The houses were small shelter against the cold. Cider and wine froze in the casks and had to be served by the pound. Nearly half of the colonists died of scurvy during that first winter.

Warned by this experience, de Monts took advantage of the spring to move the colony back across the Bay of Fundy to the Annapolis Basin, where he established a post named Port Royal. De Monts had granted this area to Poutrincourt, but the latter and Pontgrave had gone back to France for more settlers and supplies.

During the summer, Pontgrave arrived from France with more supplies and with 40 additional men. In the fall, de Monts himself returned to France with a number of workers whose contracts had expired and with the furs that the party had gathered. Pontgrave and Champlain remained through the winter, during which scurvy took another 12 men.

In July of 1606 Poutrincourt arrived at Port Royal aboard the "Jonas" with more men, more supplies and some livestock. The little colony fared well enough in the winter, although another seven men met death through scurvy.

The colonists by now had some home-grown wheat and vegetables to supplement the supplies from France, and judging from Champlain's journal, not all was hardship. In fact, Champlain organized a society of gourmets from among the leaders, called "the Ordre de Bon Temps."

In the spring of 1607, however, disaster struck. Word came from de Monts in France that his fur monopoly had been rescinded, and Poutrincourt was directed to abandon the Acadia enterprise and return all hands to France. On Aug. 11 of that year, the glum colonists boarded ship to return to France. Some of them may have elected to remain on their own, to live with the Micmacs and hunt and fish and trap furs, but if so their names are not recorded.

Poutrincourt, once in France, set about finding new financial backers and applied in his own right for trading rights in Acadia.

It took Poutrincourt two years to gain financial backing of a group of merchants of Dieppe. He returned early in 1610 with his two sons, Charles de Biencourt and Jacques de Salazar. He was also accompanied by a business associate, Claude de la Tour de Saint-Etienne, and the latter's 17-year-old son, Charles, as well as a chaplain, Rev. Jesse Fleche, and 23 other men.

Within a few months, Father Fleche had baptized a Micmac chief, whom the French called Memberton, and 21 of his followers.

Later in the year, Poutrincourt sent his son, Charles de Biencourt, back to France for more food supplies for a colony which had not yet learned a great deal about living off the land in the New World.

The French authorities decided to send out two Jesuit missionaries to aid in conversion of the Indians, but the Protestant merchants of Dieppe who had financed Poutrincourt's venture objected, refused to advance any more credit and called in their loans to Poutrincourt.

Young Biencourt, caught in this religious-financial tangle, turned for assistance to Antoinette de Pons, Marquess of Guercheville, who had an influential position as lady-in-waiting to the French queen, Catherine de Medici."

The marquess agreed to pay off the Dieppe merchants and to obtain funds for more supplies. In return, she asked that two Jesuits, Rev. Ennemond Masse and Rev. Pierre Barid, be allowed to sail back to Acadia to establish Indian missions.

On Jan. 16, 1611, Biencourt and his party set sail aboard the "Grâce à Dieu," bound for Acadia. He was accompanied by 36 men and his mother, Madame de Poutrincourt, who thus became one of the first European women to visit the New World.

The voyage was a difficult one, and for four months the weary party was buffeted by storms, adverse winds and icebergs, before they finally dropped anchor at Port Royal.

When the Marquess de Guercheville agreed to provide finances for the Poutrincourt colony in Acadia, she was motivated to do so because she was interested in the spiritual welfare of the Indians.

Before long, however, disputes broke out between Poutrincourt and his son, Biencourt, and the Jesuit missionaries sent to the colony by the marquess. Poutrincourt was a businessman, interested in gathering furs. The Jesuits, of course, were chiefly concerned with establishing an Indian mission.

When she heard of this dispute the Marquess de Guercheville decided to withdraw her support of the Poutrincourt colony and establish one of her own. Poutrincourt went back to France to work out better terms, but could not dissuade the marquess.

In 1613, therefore, she sent out "Le Fleur de May," with 50 persons on board, to settle a colony called Saint-Sauveur, located near the present-day Penobscot, in Maine.

By now, the English, who had finally managed to establish a colony in Virginia in 1607, learned of the French colonies to the north. They deemed these colonies intrusions upon territory gained by the voyage of Caboto.

Thomas Dale, the governor of Virginia, authorized an English freebooter, Samuel Argall, to destroy the French colonies. Argall, with a small fleet, in 1613 attacked the colony at Penobscot, killed one of the Jesuits there, burned all of the buildings, took some prisoners back as slaves to Virginia and set 16 others adrift at sea in a small boat. The latter were rescued by a fishing vessel in an unusual stroke of good luck.

Argall then turned to Port Royal and did the same thing. Fortunately, most of the settlers were inland on a fur-trading mission, while the others were several miles up the Annapolis Valley, tending fields. Argall burned the colony's buildings and took off with the livestock and all the provisions that could be found.

Meanwhile, Poutrincourt was able to secure more financial backing from merchants in La Rochelle and finally arrived back in Port Royal on March 21, 1614. He immediately departed for France, carrying the colony's cache of furs. Going back to France with him was Louis Hebert, an apothecary who had spent four years in Acadia.

While attempting to work out the colony's salvation, Poutrincourt became involved in a civil war that ripped France apart. Both he and his son, Jacques de Salazar, were killed in a battle against the Prince de Conde.

Hebert sought out that other Acadian veteran, Samuel de Champlain, and asked his help to found a colony on the St. Lawrence River. This was later to become Quebec.

The death of Poutrincourt left his son, Charles de Biencourt, in charge of Port Royal, and Biencourt decided to stay in the New World and concentrate upon the fur trade. Biencourt and his men traded with the Indians and established observation posts along the coast.

When they had gathered enough furs, they signaled a French fishing vessel to come in to trade for ammunition and other supplies. Biencourt's force at this time consisted of his second in command, young Charles de Latour, and 20 other men.

They lived with the Indians, absorbed many of their customs, and became the first of the *coureurs de bois*. Some of them married Indian wives, and their descendants today still live in Canada's eastern Indian reserves. As a settlement, therefore, Port Royal practically ceased to exist.

Biencourt died prematurely at the age of 31 and was buried at La Prée Ronde, near Port Royal. Latour took over the enterprise, claiming that this was part of Biencourt's last will and testament.

While the French were seeking furs, the English decided to found their own colony in the north. Taking advantage of the civil war in France, King James I of England gave Sir William Alexander, a Scottish earl, a grant of all the lands north of the Massachusetts colony that had been discovered by Caboto.

In 1629, Alexander sent 100 Scottish colonists to settle on the Acadian Peninsula. They landed about five miles from the former Port Royal and built Charles Fort. The Scottish settlers remained there until 1632, when the Treaty of Saint-Germain-en-Laye sorted out the French and English possessions in the New World, and returned Acadia and Canada to France. Most of the Scottish settlers were returned to England, but a few families remained and became French subjects.

"By now, the English, who had finally managed to establish a colony in Virginia in 1607, learned of the French colonies to the north. They deemed these colonies intrusions upon territory gained by the voyage of Caboto."

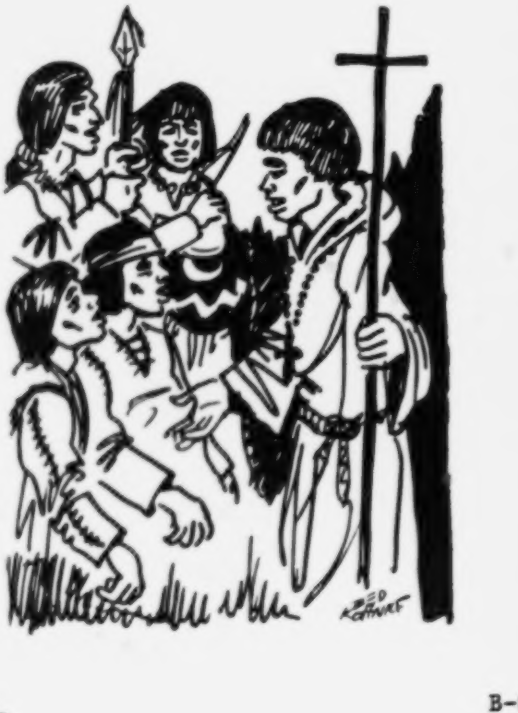
After the settlers at Charles Fort had departed, Charles de Latour, who had remained in the interior with his *coureurs de bois*, decided to renew contacts with France. When his father, Claude, came on a visit, Charles asked him to take a letter to the French court, asking that his trading rights be recognized.

Claude was captured by the English on his return voyage and was taken to Alexander, who offered him and his son titles of nobility in England in return for the outposts they occupied in Acadia. Claude decided to accept the English offer, but Charles indignantly refused.

Charles' trading rights, which he supposedly had inherited from Biencourt, had not been recognized in France, however, and after the Treaty of St. Germain-en-Laye, Cardinal Richelieu decided to organize a company to exploit the fur trade.

Richelieu sent his cousin, Isaac de Razilly of Touraine, to head the colony with the impressive title of "Lieutenant-General of all New France and Governor of Acadia." Razilly departed from France in 1632, with three ships and some 300 colonists.

Razilly landed his force at La Heve, on the eastern shore of the Acadian Peninsula, and then sailed around to



take possession of Charles Fort and the remains of the settlement at Penobscot.

Charles de Latour resented the new governor, and Razilly, knowing of the former's influence with the Indians, wished to placate him. Razilly agreed to maintain his colony at La Heve, and leave to Latour his chief fur depot at Cape Sable.

Razilly also granted Latour fishing and hunting rights along the Saint John River in New Brunswick, where Latour built a fort he called Jemseg.

Two of Razilly's chief associates in the Acadian venture were Charles de Menou de Charnisay, Sieur d'Aulnay, and Nicholas Denys. D'Aulnay was put in charge of settlers and agricultural pursuits. Denys was charged with building up the fisheries and the fur and timber trade with France.

Thus, it finally seemed that the French in Acadia were about to embark on a period of growth and prosperity.

The prosperity promised to the French ventures in Acadia under the leadership of Isaac de Razilly was short-lived. For nearly four years the new colony at La Heve prospered, then Razilly died suddenly in 1635. The death of this nephew of Richelieu, who enjoyed the confidence of the highest of French officials at home, marked the beginning of a long period of dispute in Acadia.

The trading company which Richelieu had organized to handle Acadian affairs decided that Charles de Menou de Charnisay, Sieur d'Aulnay, one of Razilly's lieutenants, was to take Razilly's place as head of the Acadian venture. This decision, of course, disappointed Charles Latour and Nicholas Denys, each of whom felt he should have been named to head the trading venture.

About a year after Razilly's death, d'Aulnay decided to move his settlement from La Heve to Port Royal, where there was more arable land.

Meanwhile, Latour's fur trade was prospering, and he was mending his political fences back in France. In 1638, Latour's backers persuaded the government to name d'Aulnay and Latour joint governors in Acadia.

Such an arrangement, between two strong and opinionated men, was destined for failure from the start. It was not long before open hostilities broke out between the two governors. Latour expropriated one of d'Aulnay's ships and, in 1640, tried a surprise attack on Port Royal with two ships.

D'Aulnay was not surprised, however, and the attack was repulsed. When d'Aulnay reported these depredations to Paris, the court revoked Latour's commission and his trading rights. D'Aulnay was named governor and lieutenant-general, and was ordered to seize Latour and return him to France for trial.

Latour barricaded himself in his fort at Jemseg and defied d'Aulnay. In 1643, Latour went so far as to contract an alliance with the hated English and, with four ships and two armed frigates, he and his allies attacked Port Royal once more. Three men were killed, seven wounded and a quantity of livestock, a shipload of furs and all supplies of food and powder were taken away.

D'Aulnay decided to go to France and plead with the court for help. In a final judgment in March 1644, the French court branded Latour an outlaw. D'Aulnay then returned to Acadia with reinforcements and orders to drive Latour out. In 1645, he launched an attack against Latour's stronghold at Jemseg. Latour was absent, visiting his English allies in Boston, but the defense of the fort was carried on by Madame Latour.

After a three-day battle, d'Aulnay's forces captured the fort. Many of Latour's men were hanged as traitors. Madame Latour herself survived the fall of the fort by only three months.

Latour, learning of the fall of the fort in Boston, fled north to Canada, where he began a career as a pirate.

In 1647, the French crown transferred all of Latour's rights to d'Aulnay, and peace descended upon the little colony once more.

D'Aulnay was not destined to enjoy his triumphs for long, however. One of his chief projects was the building of dykes to keep sea water out of tidal marshes so as to convert them to arable farmlands. While visiting one of these operations upriver from Port Royal, d'Aulnay's canoe was swamped in a mud flat. Unable to escape from the mud, the governor died of exposure.

The death of d'Aulnay left his widow in financial straits and the colony in confusion. Back home in France d'Aulnay's creditors immediately began to call in their debts.

It was at this critical moment that the indefatigable Latour surfaced again. Sensing a prime opportunity at the death of his old enemy, Latour took a ship for France, to seek forgiveness of the crown. He used all of his old influence and his old friends and was so persuasive that King Louis XIV exonerated him for his acts of piracy and his rebellions against prior court orders. The king even made Latour governor of Acadia, as d'Aulnay's successor.

"War broke out between France and England, and an English fleet out of Boston sailed north to clear all the French out of Acadia."

Armed with his new powers, Latour chose a merchant of Cherbourg, Philippe Mius d'Entremont, as his lieutenant, and sailed for Acadia.

On arrival, he presented his credentials to d'Aulnay's widow and demanded the return of his fort at Jemseg and all of the territory over which he had traded for furs.

The poor widow, powerless to resist, could only do as he asked. She was now left with only Port Royal and its immediate vicinity, and her creditors were powerful.

Once more Latour did the unexpected. The old rogue suddenly proposed marriage to the widow of his rival and married her on Feb. 24, 1563. He was 60 at the time. The former Madame d'Aulnay bore him several children.

His new marriage left Latour master of all Acadia except the fiefs held by Denys.

Troubles were only beginning for the colony, however. Emmanuel LeBorgne, d'Aulnay's old creditor, obtained a judgment against the d'Aulnay estate, and in 1652 sailed to Acadia to take demand judgment. LeBorgne, apparently an irascible fellow, seized two of Denys' posts, burned the settlement at La Heve and took possession of Port Royal while Latour and his new wife were at the fort at Jemseg on the other side of the Bay of Fundy.

While the Latours were planning to oust LeBorgne, war broke out between France and England, and an English fleet out of Boston sailed north to clear all the French out of Acadia. The English took Jemseg from Latour and Port Royal from LeBorgne.

Faced with this new disaster, Latour went to London to plead his cause with the new rulers of Acadia. There he succeeded in getting from the English permission to engage in the Acadian fur trade, in partnership with an heir of Sir William Alexander, the Scotsman who had previously tried to settle at Port Royal.

In 1656, Latour returned to Acadia, where he supervised his affairs until he died in 1666, at the age of 73. That left only Nicholas Denys among the leaders who had come out from France with Razilly. He was driven out of several of his posts by LeBorgne and went to France to seek judgment against his persecutor. Nothing came of this, and Denys finally died a poor man in 1688, age 90.

Conditions in Acadia went from bad to worse until 1667, when the Treaty of Breda ended the war between France and England, and by its terms Acadia was restored to France.

While the vendetta between d'Aulnay and Latour for the control of the fur trade convulsed the infant colony of Acadia, and while the colony suffered during wars between French and English, those same years also saw the beginning of really permanent settlement in the colony.

Before the d'Aulnay period, the French who came to Acadia, save for the wife of a high official or two, were men only. They were contract workers, for the most part, who came out to work at the flaking sheds, or at the fur trade, or at tilling the company's fields to provide food for other laborers.

When their stint of labor had been completed, most of them returned to France, unless they were like the men of Latour, who became accustomed to the restless and dangerous life of the fur trade and ranged the forests with the Indians, becoming more savage than civilized.

By 1630, there were trading posts established in addition to Port Royal—at Pentagouet, also in the Cape Sable area, and on the St. John River, and at Cape Breton. Scores of fishermen visited the Atlantic coves of Acadia every year, with wintering-over on the increase.

Any permanent settlement in a new land, however, needs the stability of family life, and d'Aulnay was one of the first to recognize this.

Under d'Aulnay's supervision, the first families were recruited to settle in Acadia. The governor spent a large part of his time as Razilly's lieutenant, and during his own term as governor in recruiting colonists from the seigneuries owned by him and his mother in the region of Loudunais.

The colonists landed by Razilly at La Heve in 1632 evidently contained few women. When the colonists were moved to Port Royal from La Heve in 1635, they numbered only 30 or 40, indicating that most had returned to France after completing construction of the company's headquarters and other buildings.

Shortly thereafter, probably around 1636, the first families are recorded as being brought to Acadia. A number of them arrived that year, landing at Port Royal from the ship "Saint-Jehan."

Three of these "first families of Acadia" were those of Pierre Martin and Guillaume Trahan, both of Bourgueil, and Isaac Pesselin of Champagne. There were also the Bugaret and Blanchard families from La Rochelle.

Louis Motin, one of Razilly's officials, brought his wife and his daughter, Jeanne. The latter soon became Madame d'Aulnay.

Between 1636 and the death of d'Aulnay, a number of other families were settled in Acadia. Many familiar names are included in this group, who were among the first Europeans to find true homes in the New World.

Because of the irregular education of many of those who made up the sailing lists and took the censuses, there are variations in spelling of these early family names. It was an era that gave no particular virtue to consistency in spelling, and sometimes the same family name might be rendered in two or even three different versions.

Among those families who arrived in Acadia during the early d'Aulnay period are the following:

Babin, Belliveau (Belliveaux), Bour (Bourg, Bourque), Breault (Breaux, Brot, Braud), Brun (LeBrun), Dugast (Dugas), Dupuis (Dupuy), Gaudet, Giroir (Girouard), Landry, LeBlanc, Morin, Poirier, Raumbaut, Savoie (Savoy), Thibodeau (Thibodeaux).

According to Genevieve Massignon, who has attempted to trace the Acadians to their place of origin in France, all of these families were recruited from La Chausée, near the village of d'Aulnay.

Others from the same region, according to Miss Massignon's research, were the Blanchard, Guerin and Terriot (Theriault, Theriot) families.

Arriving in Acadia during the latter part of d'Aulnay's administration were the following families:

Bergeron, Caouette (Caillouette, Cayouette), Clemenceau, Comeau (Comeaux), Corporon, d'Aigle (Daigle, Daigre), Doucet, Carceau, Gautreau (Gauthreaux), Godin (Gaudin), Gousman, Guilbault (Guilbeau), Hebert, Henry, Lannoue (Lanneau, Lanoux), Lejeune, Pellerin, Pichet, Picot, Poirier, Richard, Rimbault, Robichaud (Robicheaux), Simon, Sire (Cyr), Thebault (Thibault) and Vincent.

Charles Latour also brought a few settlers to his outposts in Acadia, principally to the fort at Jemseg. The first Bernard was André Bernard, a stonemason from Beauvoir-sur-Mer, who arrived in 1641. The family of Mius d'Entremont, Latour's lieutenant, arrived in another Latour expedition.

Some of the most popular Acadian names are not French in origin. According to some authorities, when Sir William Alexander's group of Scottish settlers were repatriated to England, a few of them remained to live among the French.

Among them were Charles and Peter Mellanson. They married French wives, and in time their descendants were named Melancon. Two others were named Peters and Paisley. These names, in turn, became Pitre and Pellesey (Pelleset).

Roger Casey, an Irishman in French service, was captured by the English, wound up in Acadia and started the Kuessy family tree. Michael Forest arrived in Acadia during the English occupation after 1654, and remained to become progenitor of the Acadian family named Foret.

Jacques Bourgeois, d'Aulnay's surgeon, is mentioned as arriving in 1640. One Michel Boudrot (Boudreau, Boudreaux), who came to Acadia in 1642 as lieutenant general and judge at Port Royal, was the originator of a large and widespread Acadian clan.

A number of fishermen brought over by Denys to work at his posts along the Atlantic Coast also settled down to become Acadian patriarchs. One of these was Robert Cormier, who settled in the Annapolis River basin after working out his contracts with Denys.

The English occupation of 1654, of course, discouraged further immigration from France, and many of the French already in Acadia returned to the homeland.

Most of them remained, however, both because they were attached to their homes and also because Colbert, French prime minister, foresaw the return of the colony to France when peace was achieved. He ordered the settlers to remain, therefore, rather than return to France, or to go to Canada.

The Treaty of Breda, signed in 1667, returned Acadia to the control of France, but it was not until 1670 that the French sent out a governor to take control of the colony. By this time, Colbert had assumed power in France as King Louis XIV's chief minister, and he saw a real potential in Acadia.

He set up Acadia as a crown colony, therefore, and removed it from the control of the fur traders. He named Hubert d'Andigny, Chevalier de Grandfontaine, as governor of the new crown colony.

Grandfontaine was already living in Canada and had been a companion of Tracy in that officer's expeditions to the West Indies and at Quebec. By the terms of his appointment, however, Grandfontaine was placed under the guidance of the governor of Canada, who was designated his immediate superior.

On Aug. 6, 1670, Grandfontaine set up a camp at what is now Penobscot, Maine, and sent his lieutenant, Joybert de Soulanges, to take possession of the fort at Jemseg. Grandfontaine moved on to Port Royal on Sept. 2, being accompanied by several officers of the Carignan regiment of the French Army, then stationed in Canada.

One of Grandfontaine's first acts as governor was to take a census of the colony, and the census of 1671 has become the most famous record of the "first families of Acadia." It has been widely reprinted in various accounts of Acadian history during the past 50 years.

In 1671, Port Royal, Cape Sable and La Heve were inhabited by several familes of Acadian settlers. There were fishing outposts at Miramichi, Nipisiquit and Chedabouctou, under the control of the Denys family. The family of Mius d'Entremont occupied Pobomcoup and Pentagoet. The forts at Jemseg and Passamaquoddy were manned by garrisons.

The census of 1671 revealed that there were 61 heads of families in Acadia, as well as four widows with children. There were also a number of roving trappers and fisher folk, plus *coureurs de bois* who lived with the Indians, and colonial officials in various stations whose presence was not reflected in the official census.

Here is a list of the heads of families, with ages, for whom occupations were supplied in the census of 1671:

Jacob Bourgeois, druggist, 50; Jacques Belou, cooper, 30; Antoine Hebert, cooper, 50; Mathieu Martin, weaver, 35; Pierre Sire, gunsmith, 27; Pierre Doucet, bricklayer, 50; Pierre Commeaux, cooper, 75; Jean Pitre, edged tool maker, 35; Clement Bertrand, carpenter, 50; Thomas Cormier, carpenter, 35; Abraham Dugast, gunsmith, 55; and Pierre Melancon, tailor, age not given.

Other heads of families were presumably farmers. The alphabetical list, with ages:

Antoine Babin, 45; Antoine Belliveau, 50; Martin Blanchard, 24; Jean Blanchard, 60; Michel Boudrot, 71; Jean Bourc, 26; Antoine Bourc, 62; Bernard Bourg, 24; Charles Bourgeois, 25; Vincent Brot, 40; Vincent Brun, 60; Etienne Commeaux, 21; Jehan Corporon, 25; Olivier Daigre, 28; Germain Doucet, 30; Michel Dupuis, 37; Michel de Foret, 33; Jean Gaudet, 96; Denis Gaudet, 46; François Gauterot, 58; François Girouard, 50; Jacob Girouard, 23.

> *"Authorities have concluded that three-fourths of all the Acadians living today, either in Louisiana or Canada, or Nova Scotia or Europe are descended from the families listed in the census of 1671."*

Also, Antoine Gougeon, 45; Laurent Granger, 34; Pierre Guillehaut, 32; Roger Kuessy, 25; Jean Labatte, 33; Pierre Lanaux, age not given; René Landry, 53; Daniel LeBlanc, 45; Pierre Martin, 40; Barnabe Martin, 35; Pierre Martin, 70; Charles Melancon, 28; Pierre Morin, 37; François Pelerin, 35; Claude Petit Pas, 45; Michel Poirier, 20.

Also, Michel Richard, 41; René Rimbaut, 55; Etienne Robichaud, no age given; François Savoye, 50; Claude Terriau, 34; Germain Terriau, 25; Jean Terriau, 70; Pierre Thibeaudeau, 40; Guillaume Trahan, 60; and Pierre Vincent, 40.

The four widows were the widows of Etienne Hebert, François Aucoin, Jacques Joffrian and Savimine Courpon. All had small children.

The census-taker reported that tailor Pierre Melancon had refused to answer his questions, but that he had a wife and seven children. He also reported that Etienne Robichaud did not want to give an account of his lands and cattle, and that Pierre Lannaux sent word that he was "feeling fine, but did not want to give his age."

Unfortunately for future historians and genealogists, the census-taker did not include the settlers at Cape Sable (estimated at 25 persons), Les Côtes de l'Est (estimated at 16), as well as those living at La Heve, Pentagoet and the fort at Jemseg.

From the census and other records it is possible to reconstruct a picture of the colony of Acadia during this period, which marked the beginning of prosperity for the Acadian pioneers.

At the time of the census the population had grown to nearly 400 persons. The settlers at Port Royal had 425 cattle, about the same number of sheep, pigs and horses, and the habitants were cultivating 400 arpents of land, not counting the natural grazing meadows.

The population at Port Royal, therefore, had already sunk deep roots in the land. Some of the heads of families were the third generation to live in Acadia. They had gained valuable experience in farming the country.

The substitution of a royal governor for the colonial proprietors who had been interested chiefly in fishing and furs meant that the needs of the colonists themselves would be given a higher priority back home in France.

Indeed, Jean-Baptiste Colbert, Louis XIV's new minister, had placed the development of New France high on his list of needed accomplishments, and he sought to give the colonists as much aid as possible from the mother country, as well as sending out additional colonists to strengthen Acadia against the repeated incursions of the English.

Still, the original families continued to dominate the colony. The Acadians had developed into an American type—long-lived, frugal and adapted to the land. They had large families, and they sent their sons out to clear new land for themselves.

Authorities have concluded that three-fourths of all the Acadians living today, either in Louisiana or Canada, or Nova Scotia or Europe are descended from the families listed in the census of 1671.

The colonists of French Acadia enjoyed the most prosperous era in their history during the 30-odd years between 1671 and 1710, despite repeated raids of English freebooters, who continued to descend upon the colony from time to time, burning, looting and murdering.

It was a time of growth and expansion. There was a significant fusion of new blood from France in the form of artisans, soldiers and colonists. In addition, from time to time marriageable girls came to Acadia, seeking husbands and a place for themselves in New France.

New settlements began to spring up throughout the peninsula. In 1762, Jacques Bourgeois, one of the more prosperous inhabitants of Port Royal, began to develop a settlement on one of the extensions of the Bay of Fundy known today as Cumberland Basin. The Indians called the area Chignectou.

Bourgeois had arrived in Acadia as a surgeon in 1640 under d'Aulnay's regime. He traded with the Indians in the Cumberland Basin region, where he decided to lay out farms for his two sons and three sons-in-law. Thomas Cormier, one of Bourgeois' sons-in-law, became the most well-to-do member of the new settlement.

In 1676, Michel LeNeuf de la Vallière, a Canadian from Trois Rivières, was given a grant of all the land in the Cumberland Basin, except those farms of the Bourgeois family already laid out. Vallière called the area Beaubasin.

In 1680, the first farms were cleared in the Grand Pré region in the Bassin des Minas area by Pierre Melancon of Port Royal. Two years later he was joined by Pierre Terriot, and other settlers began to flock in.

In 1689, Mathieu Martin of Port Royal, often called "the first Frenchman born in Acadia," was granted a parcel of land near present-day Truro. In the same year, other Acadians received land grants in the area north of Port Royal in the vicinity of the Petitcoudiac and Memramcock rivers.

Meanwhile, new settlers were arriving, both from France and from Canada. Soldiers from the Carignan Regiment, which had been shipped to Canada to fight the Iroquois, began to settle in Acadia after their terms of service. They bore such names as Leger, Lort and LaMontagne.

In the spring of 1671, the ship "L'Oranger" from LaRochelle brought out about 50 colonists recruited by Colbert. These names were noted among the newcomers: Amirault, Arcenault (Arceneaux), Barriault (Barilleaux, Barrois), Benoit, Brossard (Broussard), Doiron, Giraut (Girault, Girard) and Levron.

Colbert continued his efforts to recruit new blood for the colony, seeking to strengthen it as a barrier against the English. Between 1671 and 1686, several new family names appear in Acadian history, their owners having arrived either from Canada or France. Among them: Chaisson (Giasson), d'Amours, Dubreuil, Gourdeau, Hache (Ache), Henry, Labauve, Lapierre, Lambert, Leprince (Prince), Mercier, Mignault, Mirande, Pelletier, Pinet, Porlier and Rivet.

During the decade following 1686, names of new arrivals appearing in Acadia included: Bonneive, Blondin, Boucher, Boutin, Boisseau, Brasseau, Cellier, Champagne, Darois (DaRoy), Heon, Herpin, Lalande, Langlois, Lavergne, Mouton, Naquin, Nuirat, Olivier, Oudy (Audy), Poitevin (Potvin), Poitier (Poithier), Savary, Suret (Surrette), Tillard, Toussaint and Vignault (Venoit, Vegneaux, Vignaud).

During the last years of French control of the colony, still more newcomers were arriving in Acadia seeking lands for farms and opportunities to make their fortunes.

Among the last arrivals in French Acadia were: Allard, Allain, Barnabe, Beaumont, Babineau (Babineaux), Bideau, Cadet, Crosse, Clemenceau, Chauvert, Carre de Vaux, Dubois, Denis, Donat, Dumont, Darbone, Emmanuel, l'Esperance, Guerin, Jasmin, LaBasque, LaBreton, Lounais, Lafont, LaMarquis, LaMaistre, Lessoil, Laliberte, Laurier, Lanquepee.

Also, Moipe (Moise), Maurice, Maillard, Marceau, Maissonat, Parisien, Raymond, Roy, Rosette, Saint-Scene, Samson, Simon, de Saulnier, Thibeau, Veco, Voyer, Villatte, Yvon.

The late Dudley J. LeBlanc of Abbeville, who was an assiduous collector of Acadian lore, reported that his researchers had uncovered a number of other names in Acadia during the decade just prior to the English takeover.

Among these were Baptiste, Baudion (Beaudion), Barrios, Bonin, Bonvillian, Beaulieu, Beauregard, Berthelot, Cailler, Celestin, Coussan, Druce, Dupont, Durocher, Estevin, Gilbert, Guidry, Lacroix, Leonard, Monnier, Mordvant, Picard, Primeau, St. Martin and Thibaud.

In 1714, a census taken at Grand Pré revealed the following new names in Acadia: Aubin, Bellefontaine, Blou, Bastarche, Cochu, Desorcis, Fardel, Godin, Gareau, Levron, Laroche, LaBarre, Lalloue, Lavellee, Lagosse, Michel, Martel, Poulet, Prejean and Tourangeau.

As the population of Acadia expanded through the arrival of colonists and the growth to maturity of the children of the older settlers, more farm land was needed and more settlements were founded. Two colonies sprang up on the Petitcoudiac River in 1698. Chipoudy was founded by Pierre Thobodeau, who had come to Acadia with Emmanuel LaBorgne. Guillaume Blanchard also founded a settlement there which he named for the river upon which it was based.

Alexandre Brossard and his brother, Joseph, settled on Boudary Creek around 1740. Joseph was later to become a legendary figure in Louisiana.

By 1710, it was estimated that the population of Acadia from the St. John River to Cape Breton had increased to some 2,500 persons, a handsome increase from the 400-odd counted in the famous census of 1671.

By 1755, when the expulsion of the Acadians was begun by the English, it was estimated that the population numbered between 7,000 and 8,000.

By the beginning of the Eighteenth Century, the Acadians had adapted themselves to the New World and had learned to make full use of the country's gifts. They became adept at farming, livestock breeding, hunting, lumbering and fishing.

During the long winters they spun cloth, using either wool or flax, tanned their own leather and made their own soap and candles and fashioned their own furniture and wooden tools.

In the spring, they made maple syrup and spruce beer, of which they grew quite fond.

They were still, however, dependent upon foreign sources for metal, guns and ammunition, salt, some wearing apparel and the trinkets they used for trade with the Indians.

Hunting and fishing, the building of boats and small vessels, and the fur trade occupied some Acadian families, but for the vast majority the major occupation was farming.

Early in their stay in the New World, the Acadians

> ***"Thus, after three of four generations, the Acadians had succeeded in carving out for themselves a comfortable, if not luxurious, life in the New World."***

learned to build dykes across the mouths of rivers that flowed through lowland marshes, thus clearing the land for cultivation.

The major crops were wheat and peas, Acadian standbys even into the Nineteenth Century. Oats, barley and rye were also grown, along with cabbages and a large variety of garden vegetables. Apples and cherries were also plentiful.

Livestock of all kinds were kept, but cattle were the most numerous. Horses were few, indicating an infrequent use of plows and poor roads. Most of the land was hand-cultivated, and the Acadians traveled by water whenever possible.

During the winter months, of course, the time was occupied by household carpentry, spinning, weaving, tanning, cobbling, the salting and smoking of meat, and the endless household chores that were the lot of women in a frontier economy.

As the population increased, so did Acadian trade with Canada, the French West Indies and France. Timber, furs, fish and flour were exported in return for manufactured goods, metals, implements, guns and ammunition that the Acadians needed. There was also an illegal, and therefore clandestine, trade with New England for some of these necessities.

Thus, after three or four generations, the Acadians had succeeded in carving out for themselves a comfortable, if not luxurious, life in the New World. They tilled their dyked fields and built their cabins on the slopes between the sea and the forests. Parents worked with their sons and sons-in-law, and daughters banded together and worked as teams.

Married sons of the same family often lived in their father's house, or nearby, and respected the father's authority. The Acadians' deference to and respect for their elders, according to contemporary accounts, seem without modern parallel.

They built churches, schools and homes and grew to love the soil upon which they toiled.

They were hospitable and cheerful and were happiest when gathered together to celebrate the rituals and the melodies of the great liturgical occasions.

Their chief weakness, it was said, was a love of gossip and a certain amount of personal vanity. Yet, according to Subercase, the last French governor of Acadia, "The more I consider these people, the more I believe they are the happiest people in the world."

Now, with the Acadians prospering in Acadia, it is time to retrace our steps, and to follow the fortunes of other French pioneers who planted the *fleur de lis* on the rocky shores of Canada.

Exploring the Continent

While some groups of French merchants were attempting to settle in Acadia, others were attempting to exploit the fur trade of the northern wilds by forging settlements and trading posts on the St. Lawrence River.

After his experiences in Acadia, Champlain once more turned his attention to the St. Lawrence. Champlain returned to France from his explorations in Acadia in 1607, and immediately sought out the Sieur de Monts with a proposal that further explorations be carried out in the North.

At first, de Monts was not interested, but later he was able to obtain from the crown a monopoly of the fur trade on the St. Lawrence River for a year, and in April of 1608, he dispatched an expedition of two ships to the St. Lawrence to explore and to open up the fur trade.

The two ships, "Don de Dieu," captained by Henri Couillard, and "Levrier," captained by Nicholas Marion, set sail on April 5 for Tadousac, an Indian village and trading post on the St. Lawrence. At one time, the Portuguese had set up a whaling station there.

Champlain and another Acadian veteran, the Sieur de Pont (called Pontgrave), were in charge of this expedition. The expedition arrived at Tadousac without difficulty, and Champlain set off to select a suitable place at which to plan a trading post. It should be near enough to the sea for easy access from France and also near the northward-flowing tributaries of the St. Lawrence so that furs from the interior might be brought down by canoe.

Sailing upriver from Tadousac on the last day of June, Champlain decided to plant his post at a spot where a point of land jutted out into the river, narrowing the channel. Overhead high bluffs towered. Arriving at this spot on July 3, Champlain set his party to felling trees to build a stockade and cabins.

He wrote to his superiors in France: "Where I searched for a place suitable for our settlement, I could find none more convenient or better suited than the point of Quebec, so called by the Indians because it is covered with nut trees."

After the construction of the post, Pontgrave sailed back to France for the winter, leaving Champlain with 27 men to man the post. Among those who remained with Champlain were Nicholas Marsolet, Etienne Brule, a doctor named Bonnerme, Jean Duval, and Antoine Natel, a locksmith.

The winter was a hard one, and scurvy and dysentery claimed many victims. Natel died during the last of November, and some time after that the doctor, Bonnerme, also succumbed. There were 18 others attacked by scurvy, of whom 10 died. Five others were claimed by dysentery.

When the spring arrived, only eight of the 27 men were living, and Champlain himself was seriously ill. The French had not yet learned the need for fresh meat and had attempted to sustain themselves through the winter on ship's biscuit and salted meat.

With the arrival of spring came Claude Godet, Sieur de Marets, who was the son-in-law of Pontgrave. De Marets reported that Pontgrave was in Tadousac. Champlain then went to Tadousac himself, where he was handed a letter from de Monts, which asked that Champlain return to France to report on the progress of the post at Quebec and the progress of the fur trade.

Back in Quebec in September, Champlain then met Pontgrave at Tadousac, and the two sailed to France to report to de Monts. The latter, meanwhile, had been unable to get his fur trading monopoly extended. Crown officials decided to permit any French subject who wished to engage in the fur trade.

De Monts, crestfallen at this, decided to withdraw from the venture since he saw no chance to make a profit under the changed conditions. De Monts' former partners, Collier and Legendre of Rouen, decided to continue the venture, and outfitted two ships at their own expense, which they placed under Pontgrave's command.

No provisions were made for Champlain to accompany this expedition, but he complained to de Monts, and the latter asked his partners to allow Champlain to sail with the expedition. This they agreed to, and in 1610, the new ex-

"While some groups of French merchants were attempting to settle in Acadia, others were attempting to exploit the fur trade of the northern wilds by forging settlements and trading posts on the St. Lawrence River."

pedition sailed from Honfleur.

The tireless Champlain, who possessed the temperament of one of the great explorers, spent much of his time in the New World in exploring the many waterways that entered upon the Great Lakes and the St. Lawrence River.

In 1611, he led a small expedition up the St. Lawrence to the falls of the river, where he established the trading post that was to grow into Montreal. In 1613, he sought to find the fabled Northwest Passage by exploring the Ottawa River.

Throughout his career in New France, Champlain sought to strengthen the settlement at Quebec, develop the fur trade in the St. Lawrence River Valley, and maintain good relations with all of the northern tribes so that their furs would be brought to the trading post there and at Montreal.

In 1628, when war broke out between the French and the English–again–the English sent a naval squadron commanded by Capt. David Kirke to oust the French from the St. Lawrence.

When the English squadron suddenly arrived at Quebec, Champlain had only 18 men at the post. There was little to do but surrender, which Champlain did on Aug. 9, 1629.

Because of the poor communications of those days, neither Champlain nor Kirke realized that a treaty of peace had been signed between their two countries the previous April.

When the French government received word of the capture of Quebec, therefore, the return of the post was demanded. King Charles agreed, and Quebec was turned over to France once more, although it was not until 1632 that the French were able to take possession of the post again.

Champlain once more was sent back to the New World. There were only a few settlers on hand to greet the veteran, now 66, when he landed once more at Quebec. New houses were being built, along with a chapel, a convent and a school.

Champlain died on Christmas Day in 1635. Where he was buried has remained a mystery, but there is little doubt that without his skill and daring and his efficient administration the little colony at Quebec would have experienced much harder times and Canada might not have remained French.

The white man in the New World has often been censured for involving the Indian tribes in Europe's fratricidal warfares, making them but pawns in the hands of the empire builders.

In retrospect, however, it would be more accurate to say that the Indians involved the white men in their own intertribal warfare, and thus helped to intensify economic rivalries between the French, English, Dutch, Spanish and other colonists and traders who came to the New World.

When Samuel de Champlain, for example, made his voyage to the St. Lawrence River Valley in 1603, the first request made of him by the Algonquin and Montagnais tribes whom he visited was that he help them in their wars. Being the diplomat that he was, Champlain promised to do so when the time was ripe.

On his second voyage to Canada, in 1608, the same demands were made. The French wished to trade for the Algonquin and Montagnais furs? Very well, they should have no qualms about helping their red brothers strike a hard blow against their traditional enemies to the south. Otherwise, there might be few furs for the French to carry back home.

It was unfortunate that the time and the place of France's colonial efforts (and those of England later) would land the colonists in the middle of a century-old Indian war of extreme bitterness.

The reason for this was the rise of the Long House, better known as the Iroquois Confederacy.

Archeologists believe that the various tribes and clans which became the Iroquois originated in the southern Mississippi Valley in the era of the mound-builders. About the beginning of the Christian era they began a long migration northward, and by the Fourteenth Century seem to have established themselves in what is now New York state, west of the Hudson River.

There were five groups of these Indians, which the white men called tribes. The farthest east were the Keniengehagas or "flint people," called Mohawks, or "eaters of men," by their Algonquin enemies, indicating that they were–ceremonially, at least–cannibals. Then came the Goyogouins, whom the English called Cayugas; the Onontagues, or Onondagas; the Onneyouts, or Oneidas; and the Tsonnontouans, called Senecas by the English.

Through most of their history, these tribes were engaged in blood feuds and wars. War was self-perpetuating, since every death had to be avenged, and it might be said that the Iroquois looked upon war as the natural vocation of man.

Some time after their arrival in New York, probably between 1475 and 1500, two prophets sprang up among them –Hiawatha, a Mohawk, and Degandawida, a Huron adopted by the Onondaga. They persuaded the five tribes to bury the hatchet, to halt their wars and blood fueds, and to live together in peace.

This did not mean they gave up their warlike pursuits. They simply directed them against tribes outside the confederacy. After their confederation, they called themselves Ongwanosioni, or "People of the Long House," in honor of their elongated bark huts.

The Algonquins, who knew them too well from their long wars, called them Iriakhowi, or "true rattlesnakes."

The People of the Long House had a complex social system with a wide variety of taboos, a highly developed religion, and an extensive, unwritten "literature." An early, unknown contact with Christians had left them with a legend of a flood, the prophecy of a savior and a confessional, and a distinct understanding of the role of the unconscious and dreams.

They were also among the cruelest, most bloodthirsty and most ruthless of peoples.

Because they could concentrate armies of several hundred, up to perhaps 2,000 warriors, the Iroquois brought a new and more deadly dimension to forest warfare, which previously had been a matter of raids and counterraids of a score or a few dozen combatants.

The Iroquois soon drove all other tribes from their area west of the Hudson and carried on a steadily escalating war with the Algonquins, the Hurons and the Montagnais to the north and to the west.

The Iroquois and their enemies had been in a major war in the St. Lawrence Valley since before the start of the Sixteenth Century. It was this ancient war in which Champlain was asked to participate when he visited his Indian friends near Three Rivers in 1608. In 1609, a gathering

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of Huron, Algonquin and Montagnais warriors gathered at Quebec and once more demanded that the French assist them in their wars. Champlain decided the politic thing to do was to accompany this force on its southern foray.

The party proceeded south, through Lake Champlain to Lake George, where they encountered an Iroquois force ready to fight. The fight opened, and arrows began to fly. Champlain was escorted to the front and fired his musket, which was loaded with four balls. Two of the Iroquois were killed and one was wounded, but the loud noise created more confusion among the Iroquois ranks. The Iroquois took flight and found shelter in the woods.

Some historians blame Champlain's participation in this raid for the subsequent hostility of the Iroquois to the French, but it seems far-fetched to believe that conditions would have been different had he not taken part.

The French were few in number, and they depended upon their Indian neighbors to maintain their lodgement at Quebec. Hostile Indian neighbors would have made the early settlement untenable. Besides, as long as the French traded with the Hurons or the Algonquins or the Montagnais, who were the Iroquois' enemies, it seems far-fetched to believe that the Iroquois would ever have had a friendly feeling toward the French.

Even if the French had maintained the strictest neutrality, it seems impossible that they might have avoided a confrontation with the restless and expansionist Iroquois, who seemed determined to subdue all of the forest tribes to their fierce will.

At any rate, the presence of the Iroquois in western New York meant that French colonization in that direction was blocked. This fact deflected French fur traders to the west, and eventually to the discovery of the Mississippi River and the planting of the French flag in what is now Louisiana.

During the years following the death of Champlain, events of major importance to the history of French America were taking place south of the St. Lawrence.

The Dutch, after "buying" Manhattan Island from a group of Indians who didn't own it, set up a series of trading posts along the Hudson River, hoping to gain a part of the fur trade for themselves.

It was not long before the men of the Iroquois Confederacy decided they would have this fur trade with the Dutch for their very own, and the native tribes in the lower New York regions were exterminated, or driven out.

The Iroquois quickly developed an appetite for European goods, especially for guns. In 1623, they traded more than 8,000 pelts to the Dutch, and by 1633 they were bringing in more than 30,000 pelts a year. Trade of such magnitude, of course, soon exhausted the supply of fur-bearing animals in Iroquois country.

The men of the confederacy, now dependent on European goods to maintain their improved standards of living, sought to obtain furs from the Algonquins and the Hurons, but these tribes were trading with the French. Thereupon, the Iroquois conceived a brilliant plan: having armed themselves with the white man's guns, they would take the war path against the northern tribes.

Their aim was simply extermination—the first recorded instance of genocide in American history. The Iroquois reasoned that if the Hurons and the Algonquins, along with neighboring tribes, were eliminated, the Long House could control the fur trade of the whole Great Lakes-St. Lawrence region. Then they could direct the flow of furs to the French or the Dutch, as they pleased.

As early as 1633 a war party of the Long House attacked a party of Champlain's men on the St. Lawrence, killing two and wounding four others.

The French retaliated by extending their forts and posts farther up the river, and by sending missionaries to attempt to convert the native tribes. In 1634, a fort was built at Trois Rivières, at the juncture of the St. Lawrence and the St. Maurice rivers, one of the main river routes to the North.

In 1638, Jean Nicolet, an agent of the Company of New France, which was the commercial firm that "owned" the colony, penetrated the wilderness to Lake Michigan, then down Green Bay to the Fox River to establish trade relations with the Winnebagos, and to make peace between them and the Hurons. This opened up a vast new territory to the French fur trade.

Religious societies also played a major role in the expansion of the colony, both by supplying manpower and by supplying funds. In 1630, the Duc de Vandadour, then viceroy of New France, organized the Compagnie de St. Sacrament to promote missionary activities among the Indians.

This society, made up of men of great piety, wealth and influence in France, gave its support in 1640 to attempts to found a settlement at Montreal for the purpose of converting the neighboring Indians to Christianity.

Thus, Montreal can lay claim to being the only great metropolis in North America founded for purely religious purposes.

Some 50 devout colonists, therefore, established Ville Marie de Montreal, under the command of Paul de Chomeday, Sieur de Maisonneuve, a 33-year-old army veteran whose piety had greatly impressed the members of the founding society.

Thus was the flag of France pushed to the juncture of the St. Lawrence and Ottawa rivers. Although the new post was ideally situated for the missionaries to gain access to the Indian tribes, it soon proved to be commercially important, too.

The Ottawa River was the principal route by which the Algonquins and the Hurons brought their furs to the French. A trading post at Montreal would save them the long paddle to Trois Rivières of Quebec, and possible ambush by the Iroquois along the way. It was not long, therefore, before trading facilities were established at Montreal, much to the dismay of the pious founders.

Since the settlement was made on territory claimed by the Iroquois, it is surprising that the small company was not attacked. The Iroquois overlooked the new colony, though, since their war parties were concentrated against the Hurons along Georgian Bay and the Ottawa.

Individual Frenchmen, too, were not slow to venture into the wilds themselves, to meet tribesmen on the way to Quebec or Trois Rivières or Montreal, and to short-circuit the official trading posts. The natives would as soon trade with an individual in the forests as at a trading post, especially if he were thereby saved a long journey.

This tendency gave rise to the *coureur de bois*, a sort of backwoodsman who came to be the despair of French officialdom. They were a wild, unruly lot, and made themselves more obnoxious by trading whiskey to the Indians.

The prototype of this sort of backwoodsman was Etienne Brule, who came to Canada as Champlain's servant. He found an affinity for the forests, and soon deserted Quebec settlement. Thereafter, when he came to Quebec, he was always in Indian attire. He was said to be unusually strong, and was quick to learn Indian ways and Indian languages.

By 1680, authorities at Quebec estimated that between 800 and 1,000 Frenchmen were off in the forests illegally, seeking furs from the natives.

The life of the *coureur de bois* was not one for weaklings. It was hard and exacting. He was called upon to crouch in a narrow canoe and paddle hour after hour from dawn to dark, at 45 to 50 strokes per minute. For more than 1,000 miles the *coureurs* traveled thus, pulling their canoes through small rapids by ropes as they waded up to the waist in some swift and uncharted river, or carrying canoes and cargo on their shoulders to portage around great rapids.

The advent of the *coureurs de bois* marked a new tack in French relations with the Indians and began a headlong race between missionaries and traders to see if the former could convert the tribes to civilized ways before the traders destroyed them with whiskey and European diseases.

French efforts to convert the Indian tribes to Christianity date from the beginnings of the colony at Quebec. On his third voyage, Champlain brought with him four Franciscans of the Strict Observance, commonly known as Recollets.

They were Fathers Joseph le Caron, Jean d'Obleau, Denis Jamay and Pacifique du Plessis. The bishops of Paris subscribed a sum of 1,500 livres to cover the expenses of the mission, since the Recollets were a mendicant order, depending upon charity for their daily bread and the patched grey robes they wore.

The first Mass ever heard in Canada was celebrated by du Plessis. The four friars cut the trees, hewed the logs and carved the stone for their mission, a log building, surrounded by a palisade.

The vast program of converting thousands of savages, however, was beyond the resources of the Recollets, and in 1626 five members of the Society of Jesus were sent out to help them. Three were priests—Charles Lalemant, Jean de Brebeuf and Enemond Masse. Two were brothers of the order—François Chartond and Gilbert Burel. Father Lalemant was appointed director of the Jesuit missionary effort.

The Recollets left the colony when it was captured by the English in 1629 and did not return when Quebec was restored to France by the Treaty of 1632. Thus, the Jesuits were left alone in the mission field.

Their numbers were considerably increased after 1632, principally due to the financial backing by pious members of the French court. They established missions among the Montagnais on the north shore of the Gulf of St. Lawrence, another at Miscou at the mouth of the Baie de Chaleur, and a third on Cape Breton.

In 1634, the Jesuits expanded their missionary efforts into the land of the Hurons east of Georgian Bay. Missions were established in the Huron villages of Ihonatiria and Ossossane, and in 1639 a third was established at the mouth of the Wye River. It was called Ste. Marie.

Ste. Marie consisted of a chapel, hospital, mill, stables, barns, a residence for the priests and another for lay workers, all surrounded by a log palisade. As many as 35 Frenchmen resided there from time to time—priests, lay brothers, agricultural workers, a surgeon, a druggist, a carpenter and other artisans.

The priests were seldom in residence, spending most of their time serving missions in outlying villages, or traveling by canoe to the distant Petun tribe, called the "Tobacco Nation" by the French, to the "Neutral" tribes to the southwest and to the Algonquins farther north.

These outposts, separated from the settlements on the St. Lawrence by thousands of miles, formed tiny islands of Baroque civilization in a Stone Age ocean.

The life of the missionaries was hard and demanding. Indian food was hard on European stomachs, and some of the Indian customs were revolting. The Indians existed on two meals a day, composed of corn ground between two stones and boiled into a mush. Mixed in with it were any dirt or insects which might have happened to be on the stones. If fish or birds were caught, they were thrown into the pot without being cleaned.

If a war party returning home with prisoners ran short of food, one of the captives was knocked in the head, butchered, and his flesh added to the community kettle.

Village life was not much better. Men, women, children and dogs with their fleas all crowded into the huts, winter and summer. There was little room to move, and in the center a fire filled the cramped space with smoke.

The difficulties of mastering Indian languages and dialects and of finding some way to communicate the rudiments of Christianity to these savages complicated the missionaries' task further.

Despite all of the difficulties, the Hurons offered the missionaries their best opportunity to make significant progress in Christianizing the savages. They were a relatively nonmigratory people, they practiced the rudiments of agriculture, and their villages were concentrated into a relatively compact area.

There were some 15,000 to 20,000 of them when French traders first made contact with them. The Hurons welcomed the missionaries among them and willingly listened to their sermons.

Many of them responded readily to Christian teachings, and baptisms were frequent. By the late 1640s, several thousand Hurons had accepted baptism. Hope was high in the minds of the missionaries that the entire nation might eventually accept the faith.

The French also attempted to send missionaries to the Iroquois, but these attempts met with anything but success. The Rev. Isaac Jogues, for example, was captured and tortured by Iroquois in 1643 as he and two lay brothers and 17 Huron converts were paddling up the St. Lawrence River. The party was ambushed by 70 Iroquois. Most of the Hurons were killed and the three Frenchmen were captured. Father Jogues and his companions were stripped of their clothing and had their fingernails pulled out. Jogues was beaten senseless with war clubs. The three were forced to run the gauntlet and were beaten by Iroquois braves until they were drenched with blood and half dead. The Frenchmen got no sleep at night because the younger warriors pulled out their hair and beards. The village children amused themselves by placing live coals and red hot ashes on the bodies of the prisoners. The priest finally escaped and found refuge with the Dutch at Oswego, from whence he was able to return to France. One of the lay brothers also escaped, while the other gained the respect of a Mohawk brave and was adopted into the tribe.

Jogues was received with jubilation at Jesuit headquarters in Paris, and his reports were listened to eagerly. As for Jogues himself, he was already making plans to return to the Iroquois country and set up a mission post in their midst.

Throughout 1643 and 1644, the border warfare between the Iroquois and the Hurons, the Algonquins and the French continued. Losses were heavy on both sides, and neither gained an advantage.

In 1645, the Iroquois decided to ask for peace, and sent delegates to meet the French and their allies at Trois Rivières and bury the hatchet. Thus, the frontier had a short respite.

"The Hurons welcomed the missionaries among them and willingly listened to their sermons. Many of them responded readily to Christian teachings, and baptisms were frequent."

In 1645, too, the Rev. Isaac Jogues was back in Canada, and with the advent of peace was making plans for the foundation of a mission to the Iroquois, which he called "The Mission of the Martyrs."

In the middle of May he departed from Trois Rivières with an Algonquin escort, traveled to Fort Orange on the Hudson, where they were entertained by Dutch traders, and then departed for the Iroquois country.

Soon after the departure, the escort deserted, leaving Jogues and a lay brother, known to us only as Lalande. Soon, they were ambushed and captured by a Mohawk band and carried in triumph to the nearest Mohawk village.

Here crowds surrounded them, beating them savagely. A Mohawk cut strips of flesh from Jogues' back and legs, saying as he did so, "Let us see if this is the flesh of a great wizard."

In the evening, Jogues sat fainting from his wounds when he was summoned to the chief's hut. As he bent to enter, a Mohawk struck him from behind, sinking a tomahawk into the missionary's brain. Jogues fell at the feet of his murderer, who finished the job of hacking off his head. The next morning, Lalande suffered a like fate.

Jogues' fate was learned by the French from the Dutch at Fort Orange, who learned it from the Iroquois themselves.

The French missions prospered in the Huron country, but in the 1630s, smallpox was introduced into the tribe by French traders. By the winter of 1645, more than half of the 15,000 Hurons had died from the disease.

No sooner had this plague abated than a new whirlwind struck. After three years of peace had recouped their forces, and after they had stocked up with guns from the Dutch, the Iroquois launched their blitzkrieg against the Hurons.

Without warning, the Iroquois columns debouched from the forests and attacked the Huron villages near St. Joseph Mission. Many of the Huron warriors were away on a hunt. Rushing the palisades at sunrise, the Iroquois soon hacked a path into the village. Within there was terror and panic at the first sound of the Long House war cries. The few warriors who tried to make a stand were shot down. Nor were the women and children spared. At the mission, the Rev. Antoine Daniel was celebrating Mass. He hurriedly baptized those he could before the Iroquois attacked the chapel. Then, in his white alb and red stole, and carrying a cross in front of him, Father Daniel went to the entrance. He was shot down at the chapel door, and the Iroquois swarmed around him. His body was stripped, his head hacked off, and his body gashed.

The neighboring village was served in a similar manner. Of the 3,000 people living in the two villages, only a few escaped. Some 700 were taken as prisoners and were subjected to torture and death in the Iroquois towns.

Though the rest of the summer passed with only sporadic attacks by the Iroquois, the Hurons lived in constant fear of the future attacks which they knew would be coming.

The next blow fell on March 16 of 1649, a grim and bloody year. The ice had not yet broken up and snow was thick on the ground when the Iroquois suddenly struck at a Huron village called St. Ignace. They had scaled the wall before dawn, when most of the village was sleeping. The slaughter was the same as before. Then the Iroquois tide flowed to the small mission chapel of St. Louis, manned by 80 Hurons and two priests, the Rev. Jean de Brebeuf and the Rev. Gabriel Lalemant. The Iroquois, a thousand strong, soon swarmed over the walls and put the Hurons to death. The two priests busily attended the wounded. Unfortunately for them, they were not killed, but were captured and led away to torture.

The Iroquois stripped the two priests, tied them to a pole, tore out their fingernails and clubbed them all over their bodies. One of the Iroquois, who knew a smattering of French, told Brebeuf: "You say Baptism and suffering will lead to Paradise. You will go there soon, for I am going to baptise you." Then he proceeded to pour boiling water over the priest three times. Red-hot tomahawks were applied to his armpits and stomach.

Through the torture, Brebeuf continued to preach to the Iroquois, urging them to forsake their paganism and accept Christianity. Not wanting to hear him speak, they cut out his tongue and cut off his lips. Then they stripped the flesh from his legs, roasted it and ate it. He was scalped, and his heart was torn out, roasted and eaten. Some of the Indians drank his still-warm blood.

Father Lalemant was put through a similar ordeal.

The remains of the two priests were found a few days later by other missionaries and were brought to Quebec for burial.

The two great raids by the Iroquois on the Huron villages terrorized the remaining villages. And even after the Iroquois armies had retired, the death toll among the Hurons continued to rise.

Some 15 outlying villages were deserted, and the refugees flocked to the French mission at Ste. Marie. More than 6,000 disconsolate Hurons huddled around the stone church. The missionaries did all they could to feed the multitude, but starvation threatened them all. The Hurons' food supplies had gone up in the smoke of their villages.

The Iroquois soon moved against Ste. Marie, but here a Huron counterattack drove them off. The Iroquois army retired to St. Ignace, amused itself with burning its prisoners for a while, and then retired to Iroquois country, carrying a rich harvest of scalps and furs.

The Hurons' will to resist was by now broken, and there seemed nothing to do for the survivors but to flee. They simply could not stand against the Iroquois and their guns. Some sought refuge with the Neutral nation, others with the Petun, the Erie and the Ottawa.

By summer the Huron nation was no more. Only piles of ashes, charred human bones and clearings in the forest where vast corn fields had once been planted remained to mark the existence of this once-powerful and populous tribe.

The destruction of the Hurons forced the French missionaries—and traders—to extend their efforts to tribes farther into the interior of the continent. Meanwhile, the Iroquois launched further wars against the Erie and the Neutral tribes, but permanent victory eluded them. They were operating too far from their base and lacked the sophisticated system of supply to keep them for long in enemy country.

In 1653, the Iroquois again sought peace with the French, convinced that the destruction of the Hurons would allow the Iroquois to take charge of the fur trade. Peace was agreed upon, and the Iroquois were free to trade with either the French or the Dutch.

Meanwhile, the French were setting up relations with more western tribes. French fur traders were voyaging to the western Great Lakes to trade with the "far Indians." By 1656 many voyagers, including Pierre Esprit Radisson and Medart Chouart de Groseilliers, had established relations with far western tribes.

On these voyages they began to hear rumors of a great river that ran south to the Great Southern Sea, which in turn washed the shores of the Indes.

After being interrupted only a few years, the flow of furs once again began to reach Montreal and Trois Rivières. None of the furs came in Iroquois canoes, however, because the Ottawas of the Northwest had stepped in to take the place of the Hurons.

The Iroquois were furious. All of their long campaigns had gained them nothing. Once more they took to the warpath and began blockading the rivers leading into the St. Lawrence Valley, stopping the fur trade from the west once more.

When the settlers went out in the morning to tend their crops or livestock, they could never be sure of seeing their families again at the end of the day. In the field, behind any stump, tree, stone or hill a Mohawk could conceal himself, waiting patiently for hours until the settler came within range of his gun or tomahawk.

War parties of 100 or more ravaged settlements from Montreal to Quebec, destroying crops, burning homes and barns, and slaughtering stragglers.

Finally, in 1663, the authorities at Quebec applied for aid from the French government at home. France, at the time under the able direction of Jean-Baptiste Colbert, had the most efficient government in Europe. Colbert had an important task for Canada, since he wanted it to supply the mother country with timber, ship masts and naval stores, as well as furs.

Colbert decided to revise the government of the colony. He canceled the charter of the commercial company that had ruled Canada and made it a crown colony. To make the colony more secure from the Iroquois, the Carignan Salières regiment of the French army was shipped to Quebec, comprising nearly 1,100 men under veteran officers.

In the fall of 1666, the regiment, plus 400 Canadian militia, led by the newly appointed viceroy, Alexandre de Prouville, Sieur de Tracy, invaded the Mohawk country.

The Mohawks declined to fight and faded into the forest depths. The French burned their four villages, containing all their winter food supplies, and then marched back to Quebec. No Mohawks were killed or captured, but the loss of food supplies was a severe blow. Also severe was the loss of huts, furs, canoes and other equipment that was extremely hard to replace.

In fact, it was a hard year for the Long House. A Mohawk and Onendaga war party had been almost annihilated by the Ottawas, and the Seneca and the Cayuga had been mauled by the Andastes. The Iroquois had spread themselves too thin in their wars of conquest. In addition, smallpox swept through the Long House villages, probably contracted during their wars against the Hurons. Faced with these disasters and expecting more French expeditions, the Long House decided once more to sue for peace.

An Iroquois delegation appeared before Quebec, and accepted the terms profferred by Viceroy Tracy. They agreed to halt their wars against the French and all of their Indian allies.

With peace in both Canada and Europe, the way was open for a further development of the colony and a serious colonization effort on the part of Colbert. The officers and men of the Carignan Salières regiment, who had been sent to Canada with the understanding that they would be returned to France after 18 months, were given every encouragement to remain as settlers.

Several officers and men—some 400 in number—agreed to remain, and were given land grants. It was an important reinforcement for the colony. In addition, peaceful conditions and improved administration enabled the French to concentrate upon extending their influence farther into the interior.

The fur trade was the mainstay of French Canada. From its revenues came the money to maintain the colony. It was the first business of the colony, therefore, to see that the fur trade flourished.

This meant, inevitably, that the French must penetrate farther and farther into the interior, since the trade on the scale it was being carried out soon exhausted the supply of wildlife in a given territory, forcing a westward expansion.

"Marquette and Joliet. . . followed the great river south until they reached the mouth of the Arkansas. They knew not how many more hundreds of miles the river flowed, but they were now sure that it flowed into the Gulf of Mexico. . . ."

The westward expansion had other impulses, too. There were tales of copper mines in the interior and stories of the great river that perhaps flowed into the shores of the Great Sea by the cities of Cathay.

The Jesuits were in the forefront of the westward thrust. Father Claude Dablon conducted a mission at Ste. Marie du Sault, in a square enclosure of cedar logs, with a hut and a chapel. At the other end of Lake Superior, another young Jesuit, the Rev. Jacques Marquette, had charge of the Mission de St. Esprit at La Pointe.

Thence came Louis Joliet, deputed by the authorities in Quebec to hunt for copper mines. Another pioneer in westward explorations was Daniel Greysolon, Sieur du Lhut, whose main achievement was opening up the country west and south of Lake Superior.

In 1680, with a party of four Frenchmen and an Indian guide, he spied out the lay of the land around the Brule and St. Croix rivers. He established a trading post at the mouth of the St. Louis River, and in years to come this was to grow into the city of Duluth, named in his honor.

Now there appeared on the Canadian scene one of the chief actors in the great drama that would win for France an inland empire almost beyond measure. René Robert Cavalier, Sieur de la Salle, was born at Rouen on Nov. 21, 1648, of a noble and wealthy family.

In his early youth he resolved to join the Jesuit order and fit himself for the mission fields of the New World. He entered the Jesuit novitiate at the age of 15 and progressed far enough to win the title of "scholastic" and to be sent to teach in a Jesuit school at Alençon, being later transferred to Tours and then to Blois.

LaSalle was not successful as a teacher, being too impatient with his pupils. In fact, he found the teaching profession a boring one, and was much too active in body and mind for the classroom.

Finally, LaSalle asked to be sent at once to take up his work in the missions, but it was judged that his spiritual training had not proceeded far enough. With this setback, LaSalle asked for his release from the order, and at the age of 24 his resignation was accepted.

Finding himself free, and with little to maintain him in France, LaSalle took a ship to Canada. He arrived during the summer of 1667 and joined an older brother, who was a member of the Sulpician Order, in Montreal.

The younger LaSalle won the friendship of the Sulpicians, and they made him a grant of land on Montreal Island, where they were attempting to develop a series of farms. This was a wide and valuable domain, and LaSalle immediately cut it into farms, and set about attracting tenants.

He cleared some of the land for himself, built a house on it, and still found time to study Indian languages. Almost from the beginning, however, LaSalle's mind was not upon his farm, but upon the Great West that lay beyond the view of French voyageurs.

One winter a group of Indians from the Seneca tribe camped on his land, and the tales they told were so interesting LaSalle invited them to spend the winter. They told him of the "Beautiful River," running due west, which was larger even than the St. Lawrence, and which finally emptied into the Vermilion Sea.

These exotic names fired LaSalle's imagination. The Vermilion Sea could only mean the warm seas of the Orient! LaSalle was determined to find this great river and follow it to its mouth. He informed the Sulpician Fathers, and found them sympathetic. They arranged to buy back all of his land except the plot he had laid out for himself. This gave him enough money to outfit an expedition, and he decided to join a mission that the Sulpicians were sending to the Shawnee Indians. The party of 14 set out in four canoes on July 6, 1669. They were retained a month at one of the Seneca villages, but then crossed the Niagara River, hearing the roar of the great falls in the distance.

By the end of September, they reached an Indian village at the site of what is now Hamilton, Ontario. Here LaSalle parted company with the Sulpicians and headed his canoes south. He was not heard from for two years.

Just where he went is a matter of debate, but he almost certainly reached the "Beautiful River," now called the Ohio. He followed it downstream to a waterfall, which he described as "fort haut," and which blocked further progress. This was probably the falls above Louisville.

Meanwhile, the Jesuits, too, were making explorations into the interior. They knew that beyond Green Bay were regions where buffalo roamed by the thousands, and there were tribes who had never heard the Gospel. They also heard the stories of the great river that flowed into the South Sea and decided to send an expedition to find it.

For this purpose they chose Louis Joliet, who had already been exploring in the west looking for copper mines. To accompany the experienced Joliet, they chose one of their own number, the Rev. Jacques Marquette.

They set out for the west on May 17, 1672, in two canoes with five companions. En route they encountered many new and strange tribes—the Wild-Rice Indians, the Miamis, Mascoutins and Kickapoos.

Then one day, about a month after their start, they came to a place of unusual beauty, where the Wisconsin River, which they had been following, joined a new and wide stream which rolled majestically toward the south.

Their Indian guides assured them with gestures and much eloquent oratory that this was indeed the great Father of Waters, the Mechezebbet, which flowed for thousands of miles into the Great South Sea.

The Indians were awed by it, and urged the French to go no farther upon its broad surface. Huge monsters, that made a habit of eating men, besieged the southern reaches of the river, they said. This was probably the first mention that the French had of Louisiana alligators.

Marquette and Joliet were not to be dissuaded, however, and followed the great river south until they reached the mouth of the Arkansas. At that point they decided to turn back. They knew not how many more hundreds of miles the river flowed, but they were now sure that it flowed into the Gulf of Mexico, rather than the Vermilion or the Great South Sea.

Now the way was cleared for further French penetration of the interior, and LaSalle was on hand again to be the spearhead.

LaSalle and the Father of Waters

One of the staunchest of the supporters of the Sieur de LaSalle during his explorations of the western areas of New France was the new governor of the province.

Louis de Baude, Comte de Frontenac et Palluau, succeeded Remy de Coucelle as governor and lieutenant general of New France, and arrived in Quebec on Sept. 12, 1672.

He immediately set upon a policy of vigorous expansion of colonial activities, particularly in the realm of the fur trade. One of Frontenac's first projects was the erection of a French fort on Lake Ontario to hold the Iroquois in check and to intercept the fur trade that the western tribes were carrying on with the Dutch and English in New York.

Frontenac early made the acquaintance of LaSalle, and consulted with the young explorer and fur trader often. LaSalle was a student of the Iroquois and knew a great deal about the western country. He supplied the maps that convinced Frontenac that his fort should be built at Cataraqui, where Kingston, Ontario, now stands. It was to be called Ft. Frontenac.

The fort was built in 1673, and the experience brought Frontenac and LaSalle to develop grander plans for trade and discovery. LaSalle burned with an ambition to secure the western country, and sought the governor's backing in a scheme to construct forts along the great river that Marquette and Joliet had discovered, and to build a greater empire than Canada for the French crown.

The next year, LaSalle went to France to seek financial backing for this great venture, and carried with him a letter of introduction to Colbert, the French minister of state. LaSalle made favorable impressions upon Colbert and other ministers, as well as the king.

His project was adopted. He was granted a patent of nobility on condition that he rebuild Fort Frontenac with stone and maintain its garrison at his own expense. In 1675, LaSalle was back in New France, where he rebuilt the fort as he had been directed, planted grain fields, established a mission school and built ships with which to navigate Lake Ontario in pursuit of the fur trade.

In 1677, LaSalle returned to France to gain permission of the king to lead an expedition to explore the great western river to its mouth. Again his petition was acted upon favorably.

Since he had no finances of his own lavish enough for such an undertaking, LaSalle induced a number of merchants, relatives and officials to advance him sums of money to undertake the exploration.

On July 14, 1678, LaSalle sailed from La Rochelle with 32 men, a supply of stores and implements for building ships on the great lakes and the great river. He reached Quebec two months later.

One of the men whose services he gained in Paris was destined to leave his name in history among the great explorers of the west. He was Henri di Tonti, an Italian by blood and a Frenchman by service.

There have been few more romantic spirits in American history. His exploits in the Mississippi Valley were the stuff of which legends are made. His indomitable energy overcame a weak physique. He endured privations that would have broken lesser men. He was at home in every environment, in the court of Louis XIV as easily as with the

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coureurs de bois, squaw men and renegades of the frontier.

He was the son of Lorenzo di Tonti, a banker who fled his native Naples after participating in an unsuccessful revolt. Lorenzo fled to France, where he became a financier and where he invented the form of lottery known as a "tontine."

His son entered a French military academy, served four years as a midshipman at Marseilles and Toulon and made seven military campaigns–four in ships and three in galleys. While he was serving in Sicily, his right hand was blown off by a grenade. He was captured and held prisoner for six months. Later he was released in an exchange of prisoners.

He retunred to France, where the king granted him a pension for his heroism. He replaced his lost hand with one of iron, and later on the American frontier this awed his Indian friends, who dubbed him "Iron Hand." He was at Versailles when LaSalle came there, and they were introduced. LaSalle promptly enlisted Tonti's services for the expedition.

When LaSalle's expedition arrived at Fort Frontenac, the first task was to build a ship to sail the lakes. Tonti's experience was utilized and a sloop named "Le Griffon" was launched. On Aug. 7, LaSalle and his men embarked, entered Lake Huron, weathered a terrible storm and finally anchored at the Mission of St. Ignace, at the Straits of Mackinac.

Within a few days, LaSalle sailed into Green Bay, where he met some of his traders, and a huge store of pelts was taken aboard. On Sept. 18, LaSalle sent the ship back to Niagara with the cargo that would help to pay off some of his creditors.

LaSalle then took 18 men and set off along the western and southern shores of Lake Michigan toward the mouth of the St. Joseph River. Tonti and 20 men were dispatched by land along the eastern shores for the same destination. LaSalle arrived at the St. Joseph first, and set about building a fort there.

Three weeks passed and neither the ship nor Tonti appeared. Tonti finally arrived toward the end of November, but there was no word of the ship. Tonti had only half of his men. His provisions had failed, and he had been forced to leave half of his men 30 leagues behind to sustain themselves by hunting while he pushed on. Finally, all arrived, and LaSalle decided to push on before ice closed all the streams.

The party of 34 ascended the St. Joseph in eight canoes that often had to be dragged through the shallow, boulder-strewn and icy current. Near the present site of South Bend, Ind., they made a portage to the Kankakee River, toiling through snow-mantled country and down narrow, twisting streams flowing through reedy and frozen marshes.

Finally they reached the point where the Kankakee and Des Plaines rivers join to form the Illinois. Gliding down the Illinois, past the tall cliffs of Starved Rock, they came to a large town of the Illinois Indians. The town was deserted, as the inhabitants were on a hunt, but on Christmas Day the French landed and took 30 bushels of maize from an underground storage basin for their provisions.

They pushed on through Peoria Lake. Just beyond they discovered an Indian village. They went ashore, and obtained more provisions when the Indians, members of the Illinois tribe, proved to be friendly.

Facing bitter winter weather that would make further exploration impossible, LaSalle decided to winter at the site. He built a small fort on a hill in what is now the suburbs of Peoria. He named it Fort Crevecoueur, after the Dutch stronghold that the French under Marshal Turenne had captured in July of 1672. Tonti had served as one of Turenne's officers in that engagement.

In March 1680, with spring near, LaSalle decided to go back to Canada to seek word of Le Griffon and to secure more supplies for his expedition to the Mississippi. Five men were to accompany him, and Tonti was left with the others in command of the fort.

When LaSalle set out in March of 1680 to return from the Illinois country to Canada, he faced a long and dangerous journey. LaSalle had five companions–four Frenchmen and one Mohegan hunter. They traveled in two canoes, and set out on the long journey back to the fort that LaSalle had built at the mouth of the St. Joseph River.

Winter still gripped the land, and they were forced to drag their canoes over ice and through swift currents. Often they paddled in a cold rain that froze the clothes to their skins. They endured hunger and fatigue and all the other privations of the wilderness.

Finally they arrived at the fort on the St. Joseph River, where LaSalle had left two men to await LeGriffon. They reported no news of the ship. There was nothing to do but go on to Niagara.

LaSalle left the canoes at the fort and led his party across the St. Joseph River on a raft. Then, by foot, they crossed southern Michigan, forcing their way through dense woods, choked with brambles and underbrush, eluding Iroquois hunting parties that ranged the forests.

At last they came to a stream which they followed to Lake Erie. Here they built another raft, crossed the Detroit River, and then resumed their long march across the northern shore of Lake Erie, through torrents of rain and flooded woods.

After much suffering they finally came to the French fort at Niagara on Easter Monday. Here LaSalle received the depressing news that LeGriffon had never arrived on its voyage from the fort on the St. Joseph. Her fate is still unknown. He also learned that another cargo ship had sunk at the mouth of the St. Lawrence River, carrying to the bottom a cargo valued at 22,000 livres which had been sent to him from France.

Disappointed, but not discouraged, LaSalle set out once more for Fort Frontenac, arriving there on May 6, after covering more than 1,000 miles in 65 days, much of it on foot.

His disappointments were not at an end, however. At Frontenac he found a letter from Tonti awaiting him. Tonti reported that the garrison at Fort Crevecoueur had mutinied, torn down the fort's palisade and fled into the forest after throwing into the river all the arms and ammunition they could not carry. Tonti was left with five men, two of whom were missionaries.

LaSalle later learned that some of the mutineers were on the way to Fort Frontenac to murder him as the best way to escape punishment for their mutiny.

LaSalle sent out patrols, however, and when seven of the deserters appeared in two canoes, they were taken prisoner.

The next day, the remainder were taken in the same way.

Undaunted by all of his ill fortune, LaSalle hurried his preparations to return to the Illinois country. He was fortunate in obtaining the services of François Daupin, Sieur de la Forest, with 25 men.

They traveled to Mackinac, where LaSalle left La Forest to gather stores and follow as soon as possible. With ten Frenchmen, two Indian hunters and a number of dogs, LaSalle pushed hurriedly onward. He reached the fort at the mouth of the St. Joseph and left five men there to await La Forest.

With the remaining men, he ascended the Kankakee and crossed to the site of the village of the Illinois. There they were greeted by sights of horror. The village had been burned and stakes thrust in the ground upon which were human skulls. Here and there crows and vultures tore the bodies of slain Illinois tribesmen, and wolves prowled through the village.

Cornfields had been burned or cut down. The ground was strewn with pots and kettles from the Illinois cellars, where they had kept their supplies and belongings. All of this was the work of the Iroquois, who had invaded the Illinois country and wiped out the tribe.

There were no signs of Tonti and the few loyal men who had remained with him. One by one LaSalle and his men examined the ghastly corpses, fearing to find that each one was French. But they were all Indians.

The French huddled in the darkness that night, keeping watch should the grim foe strike again.

The next day, they paddled farther down river on the way to Fort Crevecoueur, passing ruined and deserted Illinois villages on the way. The fort was deserted and the surrounding country was a vast graveyard. Tied to stakes here and there were half-charred bodies of Illinois men, women and children. Day after day, they continued their search for Tonti and his men.

Beyond the junction of the Kankakee and Des Plaines rivers they stumbled across a cabin, where they saw a piece of wood that had recently been sawed. But they found nothing more.

It was now winter again, and LaSalle sadly turned his footsteps back to the fort on the St. Joseph. He left two men to guard the supplies and canoes and with the rest of the party set off on foot.

Snow fell for 19 days in succession, and the cold was so severe that LaSalle later wrote that he had never known a harder winter.

After much suffering, they arrived at the fort on the St. Joseph, where they found La Forest and the rest of the party, but no word from Tonti. LaSalle sought to throw off his despondency by making new plans. He sought to gain an alliance with a band of Abenaki and Mohican Indians who had been driven from New England by the Puritans.

He also set out on a winter journey to visit the unmolested villages of the Illinois, to seek their support in his objective of exploring and settling the valley of the great river.

The glare of the snow gave LaSalle and some of the others snowblindness, and the party had to halt, near a camp of Fox Indians. The Foxes said they had seen six white men traveling from a village of the Potawatomi toward Green Bay. The six men had kept themselves alive on elderberries and wild onions, LaSalle was told.

LaSalle was convinced this was a report of Tonti and his men and that while he had come down the eastern shore of Lake Michigan, they had gone north along the opposite shore.

As soon as LaSalle had regained his sight, he returned to the fort on the St. Joseph, and then hurried up Lake Michigan to Mackinac. There he was overjoyed to meet Tonti, who had arrived from Green Bay the previous day.

Tonti revealed that he and his men had been captured by the Iroquois and condemned to death. An Onondaga chief, however, had interceded for them, and they had been released with a leaky canoe. On the way back, one of the missionaries, saying his breviary during a stop on shore, was killed by a Kickapoo war party.

Their leaky canoe was soon wrecked, and they were forced to walk. Tonti came down with fever, and suffered from swollen legs, but they staggered on. They sought help from the Potawatomi, but found the village deserted, and found little food.

Having worn out their shoes, they covered their feet with parts of the surviving missionary's cloak. In this strait, they were discovered by a band of Ottawas, who escorted them to another Potawatomi village, where they spent the rest of the winter, and in the spring they went on to Mackinac.

These adventures illustrate the hardships and sufferings which explorers and pathfinders were forced to endure in opening up the west.

LaSalle was in a fever to make another attempt at exploring the Mississippi to its mouth, and hardly had he been reunited with Tonti than he began to plan his next expedition.

He was determined to streamline his operations and decided that the best course was to recruit a mixed group of French and Indians to make the long voyage to the south. He began to preach the need for a confederation of the Indian tribes who dwelt in the west. If they joined forces, they could defend themselves against the Iroquois.

He lobbied his ideas among the Miamis, Shawnees from the Ohio River Valley, Potawatamis from the west and Abenakis and Mohicans who had been exiled from New England by the English and the Iroquois.

The next step was to return to Quebec and put the idea of another expedition before Gov. Frontenac. LaSalle's plan was to employ a hard core of the most trustworthy Frenchmen he could find, teaming them with Indians who were at home in the forest wilds.

To raise money for this new venture, LaSalle sold parts of his fur monopolies and borrowed from his family in France. Then he and Tonti, having recruited their expedition, set off for the Illinois country and the first stages of one of the most important ventures ever undertaken in the New World.

The expedition consisted of 23 Frenchmen and 18 Abenaki and Mohican Indians. As was their custom, the Indians brought along their wives and children. This made a large group, which some of the Frenchmen felt was too unwieldy.

LaSalle, however, knew what he was about. The Mohicans and the Abenakis were well-armed and expert in the use of their weapons. They were less likely to desert than the voyageurs, and they could be counted upon to do the bulk of the paddling, hunting and scouting.

The Indian women, LaSalle knew, would be expected to cook the food, do more than their fair share of portaging, do all the camp chores, live on scraps and free the Indians for the hunting and scouting.

On Dec. 31, 1681, the expedition arrived at Fort Miami. After a pause there, they set out toward the south, walking on the surface of the frozen Illinois River.

For 120 miles they trudged along on the ice. Then the ice began to break up, and they took to the shore, reloading the canoes, and launching them into the ice-filled stream.

They paddled down the Illinois, through the leafless forests, and then on Feb. 6 the expedition issued upon the broad surface of the great river itself.

Who were these men who were destined to be the first Europeans of record to set foot in Louisiana? LaSalle's journals yield their names. In addition to LaSalle and Tonti, there were Father Zenobe, a Recollet friar; the Sieur de Boisrondet; Jacques Bourdon, Sieur d'Autray; Jean Michel, surgeon; Jacques de Meterie, notary; Pierre Prud'homme, armorer.

Also, Jacques Cochois, Anthoine Bassard, Jean Masse, Pierre You, Colin Grevel, Jean de Lignon, André Henault, Gabriel Barbier, Pierre Mignaret, Nicolas de la Salle, André Boboeuf, Pierre Buret, Louis Baron, Jean Pignabel, and one individual merely designated as La Violette.

LaSalle's notary did not record the names of the Indians who made up such an important part of the expedition.

In relative comfort, the expedition paddled down the great river, uneventful day following uneventful day. One evening about dark they saw on their right the course of a great river and were awed at the rush of the muddy current of the Missouri entering the clear waters of the Mississippi. Later they passed the mouth of the Ohio, and on Feb. 24 camped on the heights of the Chickasaw Bluffs. They built a small stockade there, and LaSalle named it Fort Prud'homme.

Day after day they followed the river, until March 13 when in the midst of a thick fog, they heard on the right shore the booming of a war drum and the shrill whoops of Indians.

LaSalle ordered the canoes to keep near the far bank. Suddenly the fog lifted, and the Frenchmen saw an Indian town. The Indians were astonished at the sight of the white men, and after LaSalle displayed a peace pipe, the expedition landed at the town. They discovered it was a village of the Kappa (Quapaw) band of the Arkansas tribe, near the mouth of the Arkansas River.

After a feast and much celebration, the expedition set forth again, this time accompanied by two Kappa guides. They passed the mouth of the Arkansas, where Marquette and Joliet had turned back, and continued on past what is now Vicksburg and Grand Gulf.

About 300 miles below the Arkansas, the expedition halted on the edge of a vast swamp on the western shore of the river. Here, their two guides told them, lay the path to the great city of the Tensas. LaSalle decided to send Tonti and Friar Zenobe to visit this tribe. Thus, the two were probably the first white men to set foot in Louisiana, since the village was located in what is now Tensas Parish.

Tonti and Friar Zenobe, accompanied by native paddlers, carried their canoe through the swamp and launched it on a lake which had once formed part of the channel of the great river. In two hours they reached the town, and were astounded at its extent.

The houses were square structures built of mud and straw, with dome-shaped roofs made of cane.

There were two larger structures, one being the lodge of the chief and the other the House of the Sun, a temple. Tonti paid his respects to their chief, who sat on what appeared to be a bedstead, with three of his wives attending him, and surrounded by his council of 60 old men, clad in white cloaks made of mulberry bark.

When the chief spoke, his wives howled to do him honor, Tonti said, and his council gave him due reverence. When a chief died, Tonti was told, 100 men were sacrificed.

The chief received Tonti graciously, and later visited LaSalle. He was preceded by a master of ceremonies and six heralds, and when he arrived at the meeting place he was clad in a white robe and accompanied by two men bearing fans and a third with a huge copper disc representing the Sun, thought by the Tensas to be their chief's elder brother.

The interview was friendly, and the French departed the next morning, going downriver again, this time with Tensas guides.

After their visit with the Tensas, the French explorers continued down the Mississippi. Now LaSalle and his men had entered the realms of eternal spring. The hazy sunlight filtered through the warm and drowsy air, which came from the banks of the river laden with the scent of a thousand exotic blossoms.

They saw extensive swamps and green canebrakes on both sides of the river, filled with thousands upon thousands of wildfowl. They heard for the first time the fearful bellow of the alligator, and some of the hunters killed a couple of these huge beasts.

One morning they happened upon a wooden dugout full of Indians, and Tonti gave chase as the dugout withdrew rapidly. As the dugout neared the bank, more than 100 Indians armed with bows and arrows appeared out of the canebrakes. LaSalle hastily called to Tonti to withdraw.

Tonti volunteered to return to the bank with a peace pipe to open negotiations. The Indians received them with signs and friendship, whereupon LaSalle and the remainder of the expedition followed. They proceeded to the village, where they spent the night.

These were the Natchez Indians, whose great chief dwelled in a large town near the present site of Natchez, Miss., and LaSalle and his men traveled to meet the great chief. There they found a village and a tribal hierarchy much like they had found among the Tensas.

The next day, LaSalle began the descent of the Mississippi anew, and two leagues below the Natchez they visited the Koroas, where they found another hearty welcome from the red men.

On March 31, the expedition passed a village of the Houma Indians, and that night camped just below the junction of the Red River and the Mississippi.

Three days later they surprised a fleet of wooden canoes, fishing in the canes along the edge of the water. The Indians fled at the sight of the Frenchmen. LaSalle sent a party to reconnoiter, but as they entered the marsh, the scouts were greeted with a volley of arrows.

In the surrounding forest, they heard the sound of drums and the whoops of mustering savages. Prudently, LaSalle recalled his scouts, and desiring to keep the peace along the river, resumed his course. The tribesmen probably belonged to the Quinipissas, who dwelt in what is now St. Charles Parish.

A few leagues below, the French came to a cluster of three villages on the left bank of the river, apparently devoid of inhabitants. LaSalle landed a party, and the three villages were found to be filled with corpses. These villages of the Tangipahoa tribe had been sacked by their enemies only a few days before.

By now, the French were nearing the end of their daring

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venture. On April 6, the expedition arrived at a place where the river divided itself into three branches.

LaSalle divided his party. He descended the westernmost branch. Tonti took the central passage, and the Sieur d'Autray descended the eastern arm. They moved through flat country, the current flowing sluggishly between the shores of reeds and marshes.

The water was brackish, and the horizon was limited on all sides by wind-driven walls of gray-brown reeds. The brackish water grew salty, and the breeze was fresh with the tang of the sea.

Then the reeds fell behind, and before LaSalle's canoe there rolled the broad, boundless surface of the Gulf of Mexico, tranquil, shimmering in the sun, without a sail, as unsullied as when it came forth from the bourne of time.

It must have been an exultant moment for LaSalle. Despite the hardships, the setbacks, the disappointments, this fierce, proud man had reached his goal. For the first time a white man had traveled from the St. Lawrence River to the Gulf of Mexico, through the heart of an unknown continent, traveling by water except for a few miles overland.

From his early days in Canada, LaSalle had searched for a great central waterway, and now he had proved that it existed.

LaSalle set his paddlers to work coasting the marshy borders of the sea before he decided to return to the rendezvous at the conjunction of the three distributaries. When all had reassembled, LaSalle held a ceremony claiming all of the surrounding lands for France.

A column was set up, bearing the rudely carved inscription: "Louis le Grand, Roy de France et Navarre, Règne; Le Neuvième Avril, 1682." Beside the column, a large cross was erected. Beneath the cross LaSalle buried a leaden plate on which were scratched the words: "Ludovicus Magnus Regnat."

Father Zenobe bestowed his blessing upon the party, and LaSalle formally proclaimed the land as the possession of France, giving to Louis XIV and his successors "the possession of this country of Louisiana, the seas, harbors, ports, bays, adjacent straits, and all the nations, peoples, provinces, cities, towns, villages, mines, minerals, fisheries, streams and rivers, within the extent of the said Louisiana, from the mouth of the great river and the rivers which discharge themselves thereinto, from its sources beyond the country of the Nadouessioux (the Sioux) and as far as its mouth at the sea, or the Gulf of Mexico."

With one magnificent gesture, LaSalle had presented to his sovereign the heart of an entire continent, an area many times larger than France, and named in honor of its new overlord.

The Colonization of Louisiana

In discovering the mouth of the Mississippi and claiming the valley of the great river for the crown of France, LaSalle reached the peak of his career.

After the exhilaration of the discovery, however, it was time for the French to retrace their steps, to gain once more the sanctuary of Canada, where LaSalle was determined to consolidate the vast empire he had won for his king at the expense of so much suffering and hardship.

The expedition began the long journey back up the river, by herculean efforts this time, against the current. Supplies were running low, and LaSalle was in a hurry.

For some days the party subsisted on the flesh of alligators. They arrived at a village of the Quinipissas, determined to seek food. They were feasted by the tribesmen, but attacked in the night. The same thing occurred at the village of the Koroas. The French won through unscathed, but LaSalle was suddenly stricken with a serious illness, probably a fever. He was unable to proceed past Fort Prud'homme, and sent Tonti on ahead of him. It was not until September that LaSalle was well enough to travel the rest of the journey to Canada.

There he found that Governor Frontenac, his long-time supporter, had been recalled. He also found his creditors importunate and, in some cases, nasty.

Determined to shore up his fortunes, LaSalle once more sailed for France. He was not destined to return to the country of his triumphs, however. His return expedition to the Mississippi met with disaster. A faulty navigator put LaSalle and a colony destined for Louisiana ashore on the plains of Texas, then abruptly departed for France.

For some time the colony subsisted, but as supplies dwindled, LaSalle was determined to try to find his way back to Canada and help. On the way, he was murdered by one of his own men, somewhere near the Brazos River in Texas.

LaSalle's dream of an American empire did not die with his death, however, and it was now time for Charles LeMoyne and his pride of young Canadian lions to take the center of the Louisiana stage.

Charles LeMoyne was a native of Dieppe, born in the parish of Saint-Rémy in 1626. As a youth, he joined an uncle in New France, where he won employment at one of the Jesuit posts on Lake Huron. Here he became so proficient at Indian dialects that he was able to take up residence in Montreal as an official interpreter. He was given a grant of land, which he began to cultivate, and soon became a man of prominence in the little frontier town. In 1654 he married Catherine Thierry, a native of the Diocese of Rouen.

The LeMoynes settled in their home and began to rear the remarkable family of sons whose leadership was to gain them the title of the Maccabees of Canada. As his sons grew up, LeMoyne added to their names titles taken from localities near his native Dieppe. Occasionally, when a boy died early in life, his title was transferred to a later arrival. Here is a list of the LeMoyne children with the dates of their birth:

Charles de Longueuil (1656), Jacques de Sainte-Hélène (1659), Pierre d'Iberville (1661), Paul de Maricourt (1663), François de Bienville I (1666), Joseph de Sérigny (1668), François-Marie (1670), an unnamed child (1672), Catherine-Jeanne (1673), Louis de Châteauguay I (1676), Marie-Ann (1678), Jean Baptiste de Bienville II (1680), Gabriel d'Assigny (1681), Antoine de Châteauguay II (1683).

The greatest of Charles' sons, however, and the most important to Louisiana, was Pierre d'Iberville, the third child. At the age of 14 he was appointed a midshipman in the French Navy and was sent to France. After four years' service, he returned to Canada, where he took part in the almost-incessant fighting between the French and the English. Although he fought with only a few hundred men, or small fleets of two or three ships, Iberville possessed a natural aptitude for the tactics and strategy of war.

He began his Canadian career in 1686, when he led a detachment under DeTroyes against the English forts on Hudson's Bay, and aided in the reduction of the forts. Also, with the aid of his brothers, he captured two English ships. He was left in command of the forts and succeeded in 1688 in capturing two more ships.

In 1690 he participated in the campaign against Schenectady and later in the year recaptured Fort Albany on Hudson's Bay, which the English had retaken. In 1694 he captured Fort Nelson, and during the winter of 1696-97 he captured Fort Pemaquid and ravaged the English settlements on the coast of Newfoundland.

In 1697, in command of a frigate, he again entered Hudson's Bay and captured three superior English ships in a desperate engagement. Again he took Fort Nelson, which the English had retaken.

The Peace of Ryswick left him unemployed, just when the French government sought someone to carry on LaSalle's work in Louisiana.

Although the Treaty of Ryswick in 1697 ended hostilities between the French and the English, Jerome Phelypeaux de Pontchartrain, the French minister of marine, still found himself faced with problems.

He knew that the Spaniards were planning to establish a base at Pensacola Bay, and from the limited geographic knowledge of the time, Pontchartrain suspected this was designed to blockade the mouth of the Mississippi.

He also heard reports that the English were planning an overland expedition toward the Mississippi from their seaboard colonies on the Atlantic.

Faced with these threats, Pontchartrain devised an expedition of his own to plant a fort at the Mississippi's mouth.

It so happened, too, that he had just the man to command this venture–his premier Canadian captain, Pierre LeMoyne d'Iberville. Iberville was an experienced navigator and would not make the mistake of missing the mouth of the Mississippi. And if it came to a clash of arms, Iberville had already proved his mettle against the English.

Iberville was given two ships, "Le Marin" and "La Badine," both frigates of 30 guns. Two smaller craft, called traversiers, were added to the flotilla, and a contingent of French and Canadians was recruited to man the fort. A company of French marines was also furnished for any skirmishing that might be necessary.

D'Iberville assumed command of "La Badine," with his younger brother, Jean-Baptiste de Bienville, as second in command. "Le Marin" was under the command of the Chevalier Grange de Surgeres, while his second officer was the Sieur Sauvole de la Villantray.

The expedition of some 300 men departed Brest on Oct. 24, 1698, and d'Iberville needed only 31 days to reach Cape François, the northern tip of St. Domingue, the leading French colony in the West Indies.

After a refreshing stay, the fleet sailed on to Leogane, the colonial capital on the western side of the island, for a conference with Jean du Casse, the governor. There d'Iberville recruited a detachment of "buccaneers" to aid in his colonization efforts. On the last day of 1698 d'Iberville sailed from Leogane, rounded the tip of the island, and set a westward course for the mainland.

After an uneventful voyage, the French fleet reached Pensacola Bay on Jan. 26, 1699. The fleet anchored in the bay and discovered there a Spanish vessel. The next morning d'Iberville sent an officer ashore to reconnoitre. He returned with news that the Spaniards had a colony of 300 men ashore building a fort. The post was called Santa Maria de Galve. The Spanish commander sent word that he would not allow the French vessels to enter the harbor, but they might continue at anchor in the outer bay.

Iberville did not tarry, but set sail westward, convinced that the Mississippi lay beyond Pensacola. He now entered unfamiliar waters, and proceeded with caution, taking frequent soundings and never losing sight of shore.

On the last day of January, the French fleet anchored off Mobile Bay, which Iberville proceeded to explore with a long boat from "La Badine."

The bay extends some 25 miles inland, to the mouths of the combined Tensas and Mobile rivers. At first Iberville thought this might be the mouth of the Mississippi, but nothing in the contours of the coastline resembled what he had been told.

The French landed, built a hut on the shore and explored farther inland. They saw several Indians in canoes, who fled at their approach. Later contact was made with hunting parties of the Bayougoula and Mougoulacha tribes, who shared settlements on the Mississippi. Iberville was careful to maintain friendly relations with the tribes, who could help him with their knowledge of the country.

Once the French were established on the shore, Iberville prepared his two traversiers to explore the coastline to the west.

Iberville manned the two craft with his Canadian veterans and the "buccaneers" he had recruited in St. Domingue. The two vessels sailed out of Mobile Bay on Jan. 27 and threaded their way through the maze of small islands that dot this part of the Gulf of Mexico.

The weather was bad. High winds, torrential rains and thunder and lightning impeded progress and made life in the small boats miserable. On the second day of March, as the two vessels raced along under a quartering wind, Iberville saw to the southeast a line of rocks projecting out from the coast. It was almost dark when he saw a rift in the line of rocks, and he sailed through.

Suddenly he found himself rising easily on a quiet stream. He had discovered the North Pass of the Mississippi. The water was fresh, and it had a thick, whitish appearance, just as LaSalle had described. The rocks he saw proved to be masses of driftwood and mud piled up by the current, blackened with age and cemented together by sediment brought down by the great river.

On the following day, Shrove Tuesday, Iberville began to ascend the river. Two and a half leagues above the entrance, they came to a juncture with two other branches, and a broad sheet of water more than 1,000 yards wide rolled before them.

Proceeding northward, the French passed through a vast region of canes and rushes extending as far as the eye could see. For the next few days they continued up river until March 7, when they made contact with more members of the Bayougoulas Indians.

A tribesman agreed to guide them farther up the river to an Indian village where they might obtain food.

On March 13, the expedition reached the Bayougoulas village on the western shore of the river some 65 leagues from the river mouth. An aged sachem smoked a calumet with Iberville, and the French were given a proper welcome.

Food was brought–an unappetizing mush of sagamite, beans and Indian corn cooked in bear grease–but the hungry Frenchmen made short work of it. Then the tribe staged an Indian dance in honor of the French, and a chief strutted forward wearing a blue coat that had been given to him by Henri de Tonti. Here was evidence that the river was the Mississippi, but Iberville had to be certain. Was there other evidence?

"Now was the time to select a site for a French fort to guard the approaches to the river. . . ."

As Iberville's two traversiers continued upstream in the broad, rolling river, the French captain was convinced he had found LaSalle's Mississippi River, but he still hoped for definite evidence of the fact.

After spending the night of March 13 on the river bank, the party rowed northward against the river's current and shortly after midday they were escorted to the main village of the Bayougoulas, a hundred-odd huts surrounded by a 10-foot wall of cane. There were some 250 Indians here, many of whom were suffering from smallpox - added evidence that they had been in contact with Europeans.

On the morning of March 16, the expedition set out northward once more, this time accompanied by Bayougoulas guides. They passed a small stream on the eastern bank (probably Bayou Manchac). Later in the day the French saw on the east bank a high pole, stained with some red substance and adorned with the heads of fish and bears.

Iberville was told the pole marked the boundary between the territories of the Bayougoulas and the Houmas. The Indians called the marker "Istrouma," which the French freely translated as "Baton Rouge."

Two days later they arrived at a landing place where they might pick up the trail to the chief Houma village. Gathered on the shore was a delegation of Indians with a peace pipe. The Houmas were a branch of the Choctaw nation, and the landing place was probably just north of Tunica Island. The village itself lay a league and a half southeast of Clarke's Lake.

After his ceremonial visits with the Houmas, Iberville considered driving still farther north on the river, but decided against it. This must be the Mississippi, and he decided to turn back for the coast, since it would soon be time for him to return to France.

When the party arrived at Bayou Manchac Iberville decided to explore a short cut to Biloxi Bay mentioned by his Indian guides.

Sauvole and Bienville were ordered downriver with the traversiers, while Iberville and four of his men, plus a Mougoulacha guide, set out in two canoes and turned off into Bayou Manchac, through the Amite River, Lake Maurepas, then Lake Pontchartrain, thence into the Gulf of Mexico. On March 30 he camped on the shore some four leagues from where "La Badine" rode at anchor, and lighted a bonfire to attract attention.

By noon the next day Iberville was back aboard his flagship, arriving shortly after Sauvole and Bienville. Iberville was overjoyed to find his brother had, while in the Bayougoulas camp, discovered a letter that Tonti had left on April 20, 1685, when he descended the Mississippi in search of LaSalle's expedition.

In the letter Tonti wrote that he had found the post on which LaSalle had nailed the coat of arms of France at the river's mouth in 1682. There was no longer any doubt that the great river was the Mississippi.

Now was the time to select a site for a French fort to guard the approaches to the river, since supplies were getting low and the ships must soon sail for France.

Iberville decided on Biloxi Bay as the most favorable site, and on April 8 the French began to clear land for their fort.

The work went smoothly and by midsummer of 1699 the fort was completed.

Iberville named it Fort Maurepas, in honor of Count Pontchartrain's son, and then prepared to return to France.

Iberville selected 75 of his best men and six cabin boys to garrison the fort and left them six months' supplies. The Sieur de Sauvole was to be the commander.

On May 9 Iberville weighed anchor and set sail for France in the "Marin," accompanied by "La Badin."

The garrison left behind by Iberville made up the first French colonists in the new colony of Louisiana. The list of names, preserved in the French National Archives, has been reprinted several times, as follows:

Officers: Sauvole, commandant; Bienville; Le Vasseur de Roussouvelle; the Rev. Bordenave, chaplain; Pierre Cave, surgeon-major.

Petty officers: Jean François de Vasseur, master of "La Précieuse;" François Guyon, master of "Le Voyageur;" Nicolas la Voye; Pierre Tabatrau, road pilot; Philipes Ley, master gunner.

Sailors: Pierre Hardouin (Ardoin), ship carpenter; Raymond Saintot; Bernard Saurotte; Jacques Roy, ship carpenter.

Canadians: Jacques Bellair, Pierre Pot, Philipes du Coudret, Pierre Tesserontie, Antoine Damedieu, Le Polonnais, Hurs Le Roy, Claude Marandan, Jean de Chesne, Estienne Godefray, Jean Emery, Jean Pintureau, Jean du Boullary, Jean Baptiste Herviers, Jean Cabuteau, Tineau Alexandre, Louis Guay, Antoine Olivier.

Freebooters: Pierre Desmarsz, Michael Chesse, Nocholas de Garde, Jean Nimonneau, Jean Desplans, Philipes Paget, Pierre Bertrand, Jacques Emerit, André Regnaux, Jacques Carolle, Jean Charneaux, Louis Le Duc, Pierre St. Germain.

Laborers: Jacques Gourdon, edge-tool maker; François Nicaud, carpenter; Estienne Tardif; Henri Croisy; Jean la Porte; François de Salle, shoemaker; Esteinen Duguay, baker; Marc Antoine Basset; Claude Bage; Pierre Potus.

Cabin boys: St. Michel, Pierre Huet, Gabriel Marcal, Jean Joly, Jacques Charon, Pierre le Vasseur.

Soldiers: Daniel Pineau, François Montiron, Jean Desgarennes, Pierre Bosset, Jacques Porche, Heyerome Brouin, Jean Malbeg, Jean Marpeaux, Pierre Godeaux, Guillaume Martin, Antoine Niret, Jean Chesne, Jean du Val, Nicolas la Tuille, Jacques Henry, Pierre Vallet, Pierre Maury, Morgan Nomme, Pierre Cilliraux, Guillaume Lucas.

On Jan. 8, 1700, Iberville arrived again at Fort Maurepas, heading a fleet that consisted of the "Renommée," the "Gironde," commanded by the Chevalier de Surgères, and two feluccas for use in navigating the Mississippi.

He found affairs well at the fort, with only four men having died since he had departed. In view of heavy mortality suffered in other early settlements in the New World, this was a remarkably good record.

While Iberville had been absent in France, Sauvole and Bienville had been exploring the country and making contact with the Indians. Sauvole had cemented relations with the tribes living near the fort and had dispatched two of his cabin boys to live with the Bayougoulas and the Houmas, to learn their customs and language.

Bienville led exploring parties to the Pearl River and Mobile Bay and later to the Pascagoula River. He cemented friendly relations with the Colapissas, the Biloxis, the Pascagoulas and the Moctobi.

Since the discovery of the Mississippi by Marquette and Joliet, the great river valley was being visited by more and more missionaries, traders and trappers from Canada, and these wanderers sometimes drifted downriver to the Gulf of Mexico. Sauvole reported to Iberville that two missionaries from the monastery of Quebec had visited the fort. The Rev. François de Montigny had established a mission among the Tensas, and the Rev. Antoine Davion was serving the Tunicas. They visited the fort accompanied by 18 men and stayed for two weeks before setting forth on their missions.

Shortly before Iberville's arrival, however, Sauvole had received ominous news. It was reported that Father de Montigny had been murdered by the Natchez Indians. Sauvole also reported to Iberville that Bienville, on one of his explorations, had met an English ship on the Mississippi, and had persuaded the English to depart. Iberville thus felt that he had to mount an expedition against the Natchez to punish them for the murder, and also to build another fort on the Mississippi itself to prevent more incursions by the English.

A number of men who would become famous in Louisiana accompanied Iberville on his second voyage. Among them were the Rev. Paul du Ru, a Jesuit, as chaplain for the colony; André Joseph Penicaut, a master carpenter who spent two decades in the colony and recorded its early years in his chronicles; Pierre du Gue de Boisbriant, a major in the French Army; and the most celebrated of all, Louis Juchereau de St. Denis, the explorer-adventurer who was to found the city of Natchitoches.

Soon after his arrival, Iberville departed for the Mississippi, accompanied by Bienville and St. Denis. The expedition headed for Lake Pontchartrain, seeking a crossing to the Mississippi and succeeding after a muddy portage near Bayou St. John.

Bienville paddled upstream to seek high ground for a fort, while Iberville returned to Fort Maurepas, where he prepared a traversier and two feluccas, plus a force of 80 men to explore the north country and to move against the Natchez Indians.

Since the larger ships could not use the short cut through Lake Pontchartrain, Iberville entered the river through the North Pass. When he arrived at a spot Bienville had selected, 17 leagues from the river's mouth, the combined forces began to construct another fort, named Fort de la Boulaye.

While the fort was being constructed, Iberville sent instructions for Boisbriant and Le Sueur to come to the new fort with another party of men. When they arrived, the combined forces prepared to move north against the Natchez.

Before they left, however, they were pleasantly surprised at the arrival of the illustrious Henri de Tonti, LaSalle's colleague, who came down river with a force of 22 Canadians from the Illinois country.

De Tonti informed Iberville that Father de Montigny had not been murdered but was alive and still performing his mission with the Tensas. On hearing this news, Iberville dispatched most of the soldiers back to Fort Maurepas, and persuaded de Tonti to accompany him up the river.

The party, now reduced in size, paddled up river, making contact with the Indians, until they reached the village of the Tensas, where Iberville was seized with violent pains in a kneecap, which prevented him from walking. This untimely mishap forced Iberville to return to Fort Maurepas, but he dispatched Bienville to explore the Red River and Le Sueur and de Tonti to ascend the Mississippi to search for copper mines and other minerals reported there.

Iberville was immobilized on the Mississippi for some weeks, and it was not until May 18 that he arrived back at Fort Maurepas. He prepared once more to return to France, leaving Sauvole again in command, and pleased that the colony had been reinforced by the arrival of Tonti. The latter had made several trips down the river after LaSalle's expedition and by 1700 he and his *coureur de bois* were acquainted with much of the Mississippi River Valley and the eastern and northern parts of modern Louisiana.

In May 1700, Iberville sailed again for France. During his absence, the colonists carried out the various explorations he had ordered. Le Sueur led an expedition up the Mississippi to the Sioux country, seeking copper mines, while St. Denis returned to the Red River, spending some six months sloshing through swamps and flood plains. Le Sueur returned with a cargo of blue earth, thought to be copper, which was later sent to France.

Meanwhile, supplies began to grow short. The French had not yet learned to farm in the semi-tropical climate of the Gulf Coast. Fishing and hunting afforded fresh meat, but most of the colonial energy was devoted to the fur trade.

In July, Gov. Sauvole died suddenly, leaving Bienville in command. Supplies failed to arrive either from France or Saint Domingue, and the only food available was baskets of corn traded from the Indians. In addition, disease broke out, and when Iberville arrived again from France in December, he found only 150 of the colonists left alive. It was then decided to shift the fort to a more suitable site. For this new fort, Iberville chose the area of Mobile Bay.

Bienville and his contingent reported from Fort de la Boulaye and helped to construct the new Fort St. Louis de la Mobile on the Mobile River. Larger than Fort Maurepas, which was now abandoned, the new fort measured 325 feet along each of its four walls. When the fort was completed, Iberville felt, it would be a more healthful site for colonial headquarters and would be strong enough to defend the Mississippi Valley from the English, the Spanish or any other intruders.

In April of 1702, Iberville left his Louisiana colony for the last time, weighing anchor for Cape Hatien and then for France. Shortly before his arrival in France, Queen Anne's War broke out between England and France. Iberville was given command of a French squadron, and set sail for the West Indies.

He struck a strong blow for France by seizing the British islands of St. Nevis and St. Christopher and captured an enormous treasure on the island of Martinique. He then weighed anchor for Havana to join forces with the Spaniards for an assault upon the British key position on Barbados.

In Havana, however, Iberville fell victim to yellow fever. On July 9, 1706, within two weeks of his forty-fifth birthday, he died on board his flagship.

Bienville, left in charge in Louisiana, sought to deal with the colony's problems. Yellow fever, imported from Saint Domingue, where African slaves had brought it, swept over the colony and carried many to early deaths. Hurricanes blew down houses, destroyed crops and ruined stores.

Bienville pleaded for more help from France, for more suitable colonists and especially for girls of marriage age. In 1704, 23 young women arrived, and they soon found as many husbands. The same ship also brought 75 soldiers, four families of artisans, a curate and two Gray Sisters.

The newcomers boosted the colony's total population to 195, but 94 of these were soldiers and sailers, who could be expected to return to France once their tours of duty had been completed. Another 50 or so were Canadian trappers and traders who roamed far and wide and were seldom seen in any of the settlements. By 1706, the colony had dwindled to 85 inhabitants, but a new influx from France raised the population to 178 in 1710.

In 1706, a census reported that there were 23 families in Louisiana who could be presumed to be permanent settlers and the nucleus around which the garrison and the fur traders revolved. The heads of these families were:

M. de la Salle, the intendent; Guillaume Broutin, Jean Roy, Jean La Loire, Jean LeCamp, François May, Nicholas La Freniere, François Trudeau, Etienne Bruille, Michel Riche, Laurent Clostiny, the Sieur Barran, André Renaud, Gilbert Dardenne, Pierre Broussard, Pierre Allin, Jean Bonobonnoire, Antoine Rinarre, Claude Trepanie, Jean Coulomb, Joseph Penigaud, Jean Sossie and Jean Louis Minuity.

The census also reported there were three widows, Mme. Le Sueur, Mme. Gabrielle Bonnot and Mme. Anne Perro.

Thus, after several years of colonizing effort, the French government had comparatively little to show for its efforts. Deciding that the colony was too much of a drain on the treasury, it was decided to grant Louisiana to a proprietor, after the manner of many of the English colonies.

The man chosen was Antoine Crozat, the Marquis de Chatel, and in 1712 he took control of Louisiana. His responsibility was to supply the colony for its needs and to underwrite all expenses except those of the military. In return, he hoped to reap profits from minerals and trading rights.

The enthusiastic Crozat decided to invest 700,000 livres in Louisiana and quickly sent out the first shipload of supplies. On board, too, was Crozat's new governor, Antoine de la Mothe Cadillac; a new commissary commissioner, Jean Baptiste du Bois du Clos; and 25 prospective brides from Normandy.

Gov. Cadillac found his new post disappointing. He wrote back to his master that "this whole continent is not worth having." Ordered to turn his attention to agriculture, he reported "this wretched country is good for nothing...."

He was, nevertheless, an energetic man, and set about promoting the Indian trade, as well as trade with the Spaniards in Mexico and the Floridas, with the English colonies and with the islands of the Caribbean.

In 1714, he sent out St. Denis once more to establish a post on the Red River, and for this the latter chose a site that was to grow into the present city of Natchitoches. When his post was completed, the romantic St. Denis set out with a pack train and trade goods for Mexico.

At San Juan Bautista, on the Rio Grande, St. Denis was detained by the Spanish commandant, Diego Ramon. While in custody, St. Denis fell in love with the commandant's granddaughter, Manuela Sanchez y Ramon. He was quickly bundled off to Mexico City, where he made a good impression upon the authorities and was ordered released.

He returned to San Juan Bautista and resumed his courtship of Manuela until her reluctant grandfather consented to their marriage. For several years, St. Denis conducted an extensive Indian trade in western Louisiana, and in 1722 was appointed commandant of Fort Saint Jean Baptiste at Natchitoches, where he lived until his death in 1744.

Meanwhile, Cadillac was building other posts Fort Toulouse at the juncture of the Coosa and Tallapoosa rivers, and Fort Tombeche on the Tombighee River designed to keep the English from infiltrating the lower Mississippi country.

Since the Canadian hunters and *coureurs de bois* scorned agricultural labor, Cadillac imported Negro slaves to work the fields and raise food crops. Some 500 were brought in during 1716 and 3,000 the following year. They proved a troublesome addition, being rebellious and addicted to voodooism.

Despite all of his energies, however, Cadillac was something of a misfit in his job. He proved to be quarrelsome and opinionated, and in 1716 he was recalled by Crozat. Bienville once more took over the reins of government, pending the arrival of Crozat's new governor.

By 1717, Antoine Crozat was having second thoughts about his investments in Louisiana. He had dispatched a new governor, Jean Michele, Seigneur de Lépinay et de la Longvuille, to supervise his affairs, and the king had sent out five companies of infantry with the new governor.

The national exchequer was low, however, and the crown decided to increase the taxes on property in France. Since Crozat was one of those who had to dig deeper, he asked to be relieved of his Louisiana responsibilities, since he had already lost some one million livres in that enterprise.

The crown granted him his wish, and sought to find another proprietor. One was at hand. He was that legendary character, John Law, a Scot who had gained an international reputation as a financier.

Many of his ideas on government finance were ahead of his time. He interested the Duc d'Orléans in his schemes, however, and was enabled by the regent's patronage to open a bank in Paris, which became known as the General Bank of France.

Law took up the challenge of the Louisiana colony. He organized the Company of the West to supervise the colony and capitalized it at 100 million livres, half the shares of which were offered to the public. Law received a charter on the same terms as Crozat, and he promised to send 6,000 colonists and 3,000 slaves to Louisiana within 10 years.

The Sieur de Lépinay surrendered the reins of government when Crozat was relieved of his charter, and Bienville once more became the colonial governor.

One of Bienville's first projects was to persuade colonial officials in Paris to provide for the founding of a town and trading post on the Mississippi River, which would improve communications with the Illinois country and Canada and also provide a better anchorage for vessels from France than was available at either Biloxi or Mobile.

Early in 1718, Bienville gathered a work force of 50 men and departed Mobile. Sailing up the river, he chose a spot where the river bends in a big crescent near Lake Pontchartrain.

The site was higher than most other spots along the river, and it was accessible to the sea both via the river mouth and via Lake Pontchartrain. He ordered a site cleared and a town laid out. Work proceeded slowly, and by the end of the year, only a portion of the land had been cleared and a few huts built.

In 1719, a severe hurricane struck, ruining much of the stores and flattening the huts. In 1720, the Paris headquarters sent out Adrien de Pauger as colonial engineer, and he directed the work force in laying out streets and blocks. His plan called for a town eight blocks long facing the river, and extending for five blocks inland.

Drainage ditches and canals were dug. A wharf was constructed. The first church and building to house the municipal authorities were next. Also, a cemetery was laid out. Bienville called the town Nouvelle Orléans, in honor of the Regent of France, the Duc d'Orléans.

In September 1721, a five-day storm destroyed most of the building, but the town was quickly rebuilt. The town grew steadily and at the end of 1721 had a population of 147 men, 65 women, 38 children, 28 servants, 73 slaves and 21 Indians.

In 1722, two hurricanes again leveled the settlement, and again it was rebuilt, this time with several brick buildings. The town, as laid out by Pauger, occupied the site of the present *Vieux Carre* of modern New Orleans.

When Law and his subordinates attempted to find colonists to boost the size of the Louisiana colony, they discovered what other would-be colonizers had come to realize: Frenchmen were not eager to forsake La Belle France. They had no desire to leave what they considered the finest country on the globe to risk the wilds of the New World.

Law and his colleagues, therefore, sought help from the authorities. They were given right to impress vagabonds, to take men and women from prison, houses of correction and poor farms. They even instigated press gangs to fill their quotas of willing and unwilling colonists.

The impressed colonists proved to be more of a liability than an asset. For many of them, the long voyage in cramped ships, plus the rigors of life in the colony, where malaria and yellow fever were constant threats, proved too much. Scores of them died on the passage out or after they had reached Louisiana.

On March 9, 1718, three vessels arrived from France with three companies of infantry and 69 colonists. In June 1718, three more vessels arrived from France with 300 colonists, troops and convicts. Of these, 148 were sent to Natchitoches, 92 to the Yazzoo lands which were being developed and 68 to New Orleans.

In January, 300 more colonists arrived, and in February 80 girls from a Paris house of correction were landed.

Some of these proved to be sturdy and dependable colonists, but most of them, from the busy streets of large cities in France, were unable to cope with the wilderness, a strange climate and deadly new diseases. Soon they became public charges or died.

It became evident that some other means of attracting settlers to Louisiana would have to be developed.

Early in their proprietorship of Louisiana, John Law and his associates decided that they must seek farther afield, beyond the borders of France, to find colonists for their settlements in the Mississippi Valley.

Using modern public relations techniques, they spread glowing advertisements of Louisiana throughout the Rhine Valley, particularly in the Palatinate of Germany. Subsequently, thousands of Palatine Germans, attracted by the rich promises of Law and his associates, decided to seek new homes for themselves in Louisiana.

No one knows how many Germans came to the New World. Early estimates set the number from 8,000 to 10,000, but modern research has indicated that this is far too high. Many of the Germans grew tired of waiting in French ports for transportation and returned to Germany. Others took jobs in France. Epidemics killed many others.

Modern research indicates that not more than 1,200 Germans ever really landed in the French colonies.

The mass immigrations began in 1719 and continued through 1720. According to André Penicaut, whose journal is the source of much of the history of the colony during this period, some 4,000 colonists arrived during 1720 in seven ships from France. They were, Penicaut said, French, Germans and Swiss.

The new colonists were landed at Biloxi and at Mobile, and thus had to make their way overland to their new homes in concessions laid out along the course of the Mississippi.

Many of them suffered hardships during this journey since little or no preparations had been made to furnish them with food and transportation. In 1721 and 1722, other hundreds of German colonists arrived.

Because of oversights there was often not enough food for the newcomers, who were told to subsist upon what they might catch on the beaches. They combed the surf, searching for crabs, oysters and the like, and purchased as much corn from the Indians as they could.

Many starved on the beaches before they could be sent inland to the concessions awaiting them, and epidemic diseases swept away hundreds more.

Those among them who survived disease and starvation eventually settled along the Mississippi River north of New Orleans, a stretch that soon became known as the German Coast.

These settlers proved to be capable farmers and industrious workers, and they provided a valuable addition to Louisiana. In fact, a number of historians have stated that the Germans really saved the colony from stagnation.

No one knows today how many Germans first settled along the river, but a census in 1724 revealed them to be securely established in farms. Here are the family names of those listed in the census:

Anton, d'Arensbourg, Bailiff, Bayer, Bebloquet, Berlinger, Betz, Bock, Callander, Christman, Clausen, Clemens, Cretzmann, Distelweig, Dubs, Edelmeier, Engel, Friedrich, Foltz, Fromberger, Funck, Fuchs, Grabert, Hegli, Heidel, Heil, Hencke, Hemmel, Hofmann, Horn, Huber, Kamper, Katzenberger, Kistenmacher, Klomp, Kobler, Krestmann, Kuhn.

Also, Jansen, Lambert, Lesch, Luech, Magdolff, Manz, Marx, Matern, Merkel, Mayer, Miltenberger, Monthe, Mueller, Muench, Necker, Oberle, Pictot, Poche, Raser, Reinhard, Ritter, Reusch, Richner, Riehl, Rodler, Rommel, Schaf, Schantz, Scheckschneider, Schenck, Schmidt, Schmitz, Strantz, Struempfl.

Also, Tet, Thiel, Traeger, Trischl, Troxler, Vogel, Wagensback, Wagner, Weber, Weiss, Weisskramer, Weller, Wiltz, Wichner, Yens, Zahn, Zahnbrecker, Zehringer, Ziriac, Zweig.

Early travelers boating down the Mississippi have left descriptions of the neat farms and the little white houses standing in great numbers on both banks of the river. They tell how the German farmers rowed down to New Orleans with their crops of vegetables, corn, rice and later indigo, to sell their goods on Sunday in front of the Cathedral.

They also tell how, in the 1760s, the provisions generously offered by the settlers of the German Coast saved the Acadian exiles, who landed in Louisiana as bereft of supplies as had the original Germans.

The census of 1724 reports the settlers on the German Coast as follows: 53 men, 57 women, 59 children, or a total of 169 persons. Other German settlements brought the total to about 330.

Down through the years, the Germans multiplied as their children grew and founded families of their own. As the Germans intermarried with the French and as they registered their baptisms, marriages and births with French-speaking clergymen, a subtle evolution took place in the original German names. Slowly, they became Gallicized.

Some were translated directly into French. "Zweig," for example, is a German word meaning twig. When the first Zweig registered in Louisiana, the French functionary decided to translate into French, and the family abruptly became LaBranche.

In another curious evolution, Miltenberger became Mil de Bergue, and Edelmeier became Le Maire.

Other German names, and the French spelling they now have are Clemens (Clement), Dubs (Toups), Engle (Hingle), Foltz (Folse), Heidel (Haydel), Huber (Oubre, Ouvre, Hoover), Kamper (Cambre), Katzenberger (Casbergue), Klomp (Klump), Jansen (Hentzen, Hensgens), Lesch (Leche, Laiche), Manz (Montz), Mayer (Mayeux), Reinhard (Reynard).

Also, Richner (Rixner), Rommel (Rome), Schaf (Chauffe), Scheckschneider (Schexnayder, Schexnailder, etc.), Traeger (Tregre), Trischl (Triche), Troxler (Trosclair), Wagensback (Waguespack), Weber (Webre), Wichner (Vicknair), Zehringer (Zeringue).

In 1720 the French colony in Louisiana fell upon hard times when John Law's huge economic structure collapsed. Law was hounded out of France, and the affairs of the colony were neglected by the government. Emigration lapsed. Concessions were abandoned. Lack of industry and know-how on the part of many colonists handicapped both themselves and the economic well-being of the colony.

Bienville, operating on meager resources, strove to hold the colony together and to strengthen its foundations. He continued to plead for help from France. In 1722 the first group of *filles à la cassette* arrived. Called "casket girls" because each was given a sort of hope chest to carry personal belongings, they were girls of marriageable age and of good moral character. They were lodged in New Orleans under the care of the Ursuline Sisters, who arrived the same year. All of the girls were soon married.

In 1728 Bienville was recalled to France to give an account of his stewardship, and a new governor was sent out. He was Etienne Boucher de la Perier de Salvert, a former naval officer who soon found himself embroiled in an Indian war. In 1729 the Natchez Indians, coaxed onward by English traders, attacked Fort Rosalie on the site of the present-day Natchez. The French garrison was slaughtered and nearly 300 colonists in the area were killed. It was the first serious Indian outbreak in many years.

The French gathered their forces for a counterattack, and in a winter campaign in 1730-31 the Natchez were routed, driven from their forts and harried out of the colony. Several hundred were captured and sold into slavery. The others fled to join the Choctaws, and the Natchez ceased to exist as a separate Indian nation.

The colony continued to make slow progress. By 1728 New Orleans had a population of nearly 1,000 and by then had a handsome brick church on the site of the present Cathedral of St. Louis.

In 1719 the d'Artaguette family had been given a concession of land on the east side of the Mississippi, five leagues above La Manchac. By 1725 land had been cleared and a settlement called Dironbourg had grown up, consisting of some 30 whites and 20 Negro slaves. The settlers, however, persisted in calling the settlement Baton Rouge.

In 1723 a detachment of soldiers was sent up the Red River to establish a post at the rapids. Thus, Poste du Rapides developed into present-day Pineville. New settlements were laid out along the lower Mississippi above and below New Orleans, and along the upper Lafourche. By 1731 the population of the colony was estimated at 7,000.

Governor Perier, like all governors, had his troubles with the government at home, however, and was recalled in 1832. Bienville was called out of retirement, and made governor of the colony for the fourth time.

Bienville arrived back in Louisiana in the spring of 1733, a weather-beaten, yellow-complexioned man of 60. He found the colony growing but the reins of government lax and the military establishment in disarray. Food was scarce and the colony was suffering from extensive hurricane damage.

Before he was able to set many things aright, he was faced with another Indian outburst, this time on the part of the Choctaws and the Alabamas.

Bienville ordered forces upriver and downriver to assemble for a campaign. The upriver force rashly attacked before Bienville and the bulk of the French troops arrived, and was decimated.

Bienville, when he finally arrived, launched three attacks against the strongly entrenched tribe, but each attack was beaten off. He assembled an even larger force later, but in 1740 the Choctaws sued for peace, and a treaty was signed in April.

The last years of Bienville's term as governor were embittered by growing hostility on the part of French officials in Paris. Finally, he gave up in disgust and in 1742, at the age of 70, he asked to be retired. He departed for France in 1743, and disappeared from the colonial stage.

It is no exaggeration to say that without Bienville's patient and untiring efforts, the French colony may not have been founded. His skill as an administrator, his ability to endure hardships, official indifference back home, and the trials that face any pioneer leader, were at times the chief guarantee that the colony would survive.

Bienville spent most of his life in the American wilderness. He was 19 years younger than Iberville, his most famous brother, and was only 19 when Iberville left him as second in command to Sauvole in Louisiana. He became governor for the first time at age 21, when Sauvole died suddenly.

He helped build Fort Maurepas, Fort Rosalie at Natchez, Fort St. Louis at Mobile and posts at Block Island, at Baton Rouge and on the lower Mississippi. He established Mobile in 1711 and New Orleans in 1718.

Bienville surveyed the country, charted its waters and drew the first maps. He explored the Red River as far as Natchitoches, mastered several Indian dialects and waged war against a number of powerful tribes.

Historians have called his patience and tenacity without parallel in the history of European colonization. He built a strong and viable colony in Louisiana despite an indifferent court, jealousy within the colony and depredations by English and Indians.

Bienville introduced the first cattle, hogs and chickens into the colony. He grew and exported the first cotton and tobacco. He experimented with indigo and silk. He exported the first timber and turpentine. He was a sailor, soldier and explorer, but mainly he was a builder, and he had faith, tenacity, fortitude and frugality at a time when the infant colony needed them most.

One of his last acts was to request the establishment of a college in Louisiana for the education of the colony's youth.

Bienville lived on in retirement in France for nearly 20 years after leaving Louisiana. He made perhaps his last notable appearance in 1762, when he appeared before the officials of the French court in a vain attempt to persuade them not to cede Louisiana to Spain. He died in 1768, at nearly 88 years of age.

Now it is time to retrace our steps to Nova Scotia, to consider the fortunes of the Acadians under English rule.

The Acadian Exile

Since 1713, the Acadians had lived under the English flag. The Treaty of Utrect, signed in that year, gave the whole of the Acadian Peninsula to the English. By the terms of this same treaty, the Acadians were given the right to keep their arms, to practice their religion and to retain their possessions. The English often broke treaties, however.

By the treaty terms, for example, those Acadians wishing to leave the province to settle in Canada were to be allowed to go. They were to be given a year in which to prepare to move and were to be allowed to take their possessions with them. Those who elected to remain were assured that they would not be required to bear arms against the French.

Throughout the era of English rule, however, English officials denied permission of any Acadians to leave the province. It was correctly pointed out to the Board of Trade in London that if the Acadians left Nova Scotia, as the English called it, there would be no one left to support the British garrison with food and other supplies.

As early as 1720, members of the Board of Trade considered expelling the Acadians, but they felt their ties in Nova Scotia were still too weak. If the English garrison there needed wheat, or vegetables or meat, they must be procured from the Acadians. The English could not even get the timber they needed to build their forts without the aid of Acadian axemen.

During the War of the Austrian Succession, from 1744 to 1748, the Acadians maintained their neutrality, despite three invasions of Nova Scotia by French troops. Paul Mascarene, the English governor at the time, reported:

"As soon as he took over the administration of Nova Scotia, Lawrence moved to expel the Acadians. He feared to drive them into Canada, however, where their numbers would increase French strength. . . . Those captured were loaded into ships, overcrowded, without provisions, and shipped off to strange lands."

"The repeated attempts of the enemy on Nova Scotia have not had the success they expected; and notwithstanding the means they used to entice or force into open rebellion the Acadians, who are all of French extraction and papists, they have been not able to prevail, except upon a few of them."

Despite this fact, the English government turned more and more to the idea of expulsion. A new governor, Sir Edward Cornwallis, was appointed with instructions to take a careful census of the Acadians, to allow no priests to officiate among them and to use all means necessary to have Acadian children instructed in the Protestant religion.

If these measures were not successful, sterner measures would be used. The Acadians sent many petitions to London, asking that their persecutions cease, but to no avail. Now, more and more of the Acadians were leaving their homes secretly and settling in French territory at New Brunswick. It has been estimated that some 6,000 left Nova Scotia between 1713 and 1755.

For those remaining in Nova Scotia, conditions grew worse in 1753 when Charles Lawrence became governor. Lawrence was a moody, irascible man, known in London for rashness and a quarrelsome nature.

The English citizens of Halifax in 1758 denounced Lawrence as "a lowly, crafty tyrant," and inveighed in official protest against his "wicked mind and perfidious attitude," for "oppression and tyranny." They accused him of embezzling some 30,000 pounds in supplies, and for stealing 1,000 cattle and 3,000 hogs from the exiled Acadians.

As soon as he took over the administration of Nova Scotia, Lawrence moved to expel the Acadians. He feared to drive them into Canada, however, where their numbers would increase French strength.

Lawrence decided to use an oath of allegiance as a pretext. He would demand that the Acadians swear allegiance to the English, even to the point of fighting under the English flag against the French. As he explained his scheme:

"I will propose to them the oath of allegiance. If they refuse, we shall have in that refusal a pretext for the expulsion. If they accept, I will refuse them the oath, saying that Parliament prohibits them from taking it. In both cases, I will deport them."

Preparations were carefully kept secret. Troops were marshalled near the principal Acadian towns. Ships were brought in from as far away as Boston. All Acadians were ordered to surrender all firearms or to be considered as rebels.

On Aug. 1, 1755, Gov. Lawrence sent out his instructions to his troop detachments: All Acadian lands, tenements, cattle and livestock were to be forfeited with all other effects. All French inhabitants of Nova Scotia were to be removed and they were prohibited from carrying any of their possessions, except as much of their household goods as they might carry in their hands.

The Acadians were ordered to assemble at their churches to hear an important proclamation by the English government. At all points, the Acadians were told they were to be deported and were immediately held prisoners.

In Beaubassin, some 400 Acadians gathered to hear the proclamation. They were all imprisoned, and military detachments were sent through the countryside to bring in all others. Many others, being warned, fled into the forests. Most of them eventually made their way to Canada.

The 400 prisoners, including some 140 women and children, were driven aboard ships. There was no room for nearly 100 other wives and children, and they were left behind. Most of them attempted to reach Canada, but the majority died from exposure and starvation on the road.

Altogether, however, some two-thirds of the Beaubassin inhabitants escaped the English.

At Grand Pré 418 men met in the church, and all were taken prisoner. At Pisquid the English took 183 men. At Anapolis, nearly half of the population of 3,000 escaped. Today, the descendants of all of those escaped Acadians total some 230,000.

Those captured were loaded into ships, overcrowded, without provisions and shipped off to strange lands.

Edmund Burke wrote probably the most sober assessment of the expulsion:

"We did, in my opinion, most inhumanely, and upon pretenses that, in the eye of an honest man, are not worth a farthing, root out this poor, innocent, deserving people, whom our utter inability to govern, or to reconcile, gave us no sort of right to extirpate."

The Acadians suffered grievously during their days of capture and imprisonment by the English, and even more on their voyages to exile.

In the Beaubassin region, some 400 men assembled to hear the governor's proclamation of exile, and they were immediately placed under armed guard. Military detachments were dispatched to round up all other Acadians in the area.

When ships arrived to take them into exile, the English authorities ordered the men onto the ships first. Some 400 men were taken, and then about 150 of the wives and children. No attempt was made to keep families together, and for the most part, husbands were separated from their wives and children from their parents.

At Grand Pré, some 418 men reported to hear the proclamation, and the same procedures were followed. At Pisquid, some 180 men were taken, and at Anapolis the toll was more than 1,500.

Those who escaped the soldiers had the wilderness to traverse because the English burned all of the houses and farm buildings, burned the crops and slaughtered all of the livestock they did not want for themselves. Those who escaped, therefore, faced the grim prospect of making the long journey to Canada and safety with little more than their hands to sustain them.

On Oct. 27, 1755, 14 ships carrying 1,600 Acadians from Grand Pré and 1,300 from Pisquid and Port Royal joined 10 transports in the Bay of Fundy with 1,900 Acadians from Beaubassin. This was the first wave of imprisonment and transportation that was to continue through 1763, until the Treaty of Paris ended the French and Indian War.

Food and water were inadequate aboard ship. In many instances, the Acadians were crowded into small ships so tightly packed that they could not lie down. The mortality rate was especially high among the old and the young, and this, coupled with no knowledge of other members of their families, made the voyage a nightmare for most.

Husbands and wives, brothers and sisters, parents and children, fiances and friends were separated, as they thought for only a few days or weeks, but for the vast majority, they were never to meet again on earth. Unknown to them, the ships all had different and far-distant destinations.

Gov. Lawrence had decided to scatter the exiles along the British colonies on the Atlantic seaboard, only he neglected to inform the authorities of these colonies that the Acadians were coming.

As a result, no preparations were made for them. They were dumped ashore with no friends, no money, no food, and only the clothing they wore. Six of the ships, bound for South Carolina, were hit by a storm and forced into Boston for repair. The Boston authorities reported the ships overloaded, with insufficient food and polluted water. They were not seaworthy, it was reported, and the exiles thus were disembarked in Boston.

They were there made indentured slaves. Those who still had their children had them torn away and distributed in Protestant homes in various Massachusetts towns. The Acadians were forbidden to leave the towns in which they were indentured for any reason, even to seek relatives.

Some 300 exiled to New York met the same fate. Colonial authorities complained that Lawrence had sent the exiles "poor, naked, without any of the necessities of life, . . .a heavy burden on this colony."

About 450 were sent to Pennsylvania, where the governor said he did not know what to do with them and demanded that Lawrence take them back. Smallpox soon broke out in the ships, and many died.

Nearly 1,000 Acadians were sent to Maryland, and there alone they received a welcome, since Maryland had been settled by English Catholics, so the Acadians were not considered to be aliens. They were quartered in private homes at first and then helped to find and build houses for themselves.

A suburb of Baltimore became known as French Town, where a church was built for them. Others spread out to other Maryland towns where many of their descendants still live.

Virginia, too, refused to receive the exiles, kept them from coming ashore, and here, too, epidemics broke out and many hundreds died. Finally, the survivors were taken to England, where they were treated as prisoners of war.

About 1,000 Acadians were landed in South Carolina, where they were indentured to work in the cotton and indigo fields. By dint of much suffering they gained funds enough to buy two old ships and gained permission to leave the colony. Their ships, being unseaworthy, ran aground off Virginia.

There the authorities confiscated all of their belongings and forced them to put to sea again, where they ran aground on the Maryland coast. Finally, they were able to repair the ships, and took to the sea again, finally arriving in Canada after 1763. Of the 2,000 of this group who departed from Acadia, only 900 were alive by the time they reached Canada.

Georgia received 400 exiles, where they, too, were put to work to slave in the fields. In 1758, they received permission to leave, and bought a ship to take them back to Canada, where fewer than 100 finally arrived.

Some 60 per cent of the exiles died before they were repatriated, and there were many in every English colony who were never returned because of age, infirmity, illness or other reasons. Particularly melancholy was the fate of hundreds of orphaned children who had been separated from their parents in Nova Scotia, or whose parents died later. There was no place for them to go. Most of them died, and those who survived grew up as Englishmen and Englishwomen. Their descendants today usually do not know the history of their ancestors, nor that they carry Acadian names.

In Nova Scotia, too, the fugitives who escaped the ships were hunted down by the English and the Indians. The English put bounties on the Acadians and paid for the scalps of Acadians and their Micmac Indian allies.

On May 14, 1756, Lawrence set up a bounty of 30 pounds sterling for each male scalp over 16, and 25 for younger males or women and children. Although this was ostensibly limited to Indians, in practice the English paid the bounties without inquiring into the race of the original owners of the scalps.

The Rev. Hugh Graham, a Protestant minister in Nova Scotia, reported, "A party of Rangers brought in one day 25 scalps, pretending they were Indians, and the commanding officer gave orders that the bounty should be paid." When the man objected, he was told that "the French are all supposed to be out of the country, and. . .there is a necessity of winking at such things."

The Acadian exiles scattered along the Atlantic coast by their British oppressors naturally made every effort to escape their cruel fate. The British colonists, hostile to everything French, made no effort to restrain them, but also made no effort to help them. The only exception was Maryland, where the Acadians were made welcome, and where many of them settled.

For others, however, their only hope lay in escaping to French territory. They had a choice of four refuges. They could return to Canada, which after the peace treaty of 1763 was in British hands. They could sail to French colonies in the West Indies, such as St. Domingue, Martinique and Guadeloupe. They could go to France. They could go to Louisiana.

All four refuges received their share of the Acadian exiles, but the largest majority finally came to Louisiana. Those exiles in the Southern colonies of the Carolinas and Georgia were, of course, nearest to Louisiana, and they seem to have been among the first to arrive.

Many of them set out for the Mississippi, either by horse and wagon or by riverboat. Some of those in Pennsylvania floated down the Ohio and Mississippi rivers to French territory.

They kept no records, so there is no way of being certain who were the first to arrive, how many they were or from which colony they originated. It may well be, too, that some of the Acadians who originally fled to Canada were able to make their way to Louisiana by retracing LaSalle's route. But history is silent as to the details.

When they arrived, they probably settled along the shores of the Mississippi, north of the German Coast. Some of them later, perhaps, moved to join other Acadian refugees in the Opelousas and Attakapas areas. It is impossible to ascertain their numbers or to trace their routes, but word-of-mouth tradition has preserved several narratives of overland expeditions making the long and dangerous trip through the wilderness, exposed to hunger and thirst, exposure and Indian hostility.

Acadians who first left the Atlantic Coast colonies for the West Indies also turned their faces to Louisiana when they discovered that the tropical climate and the slave-oriented society of the "Sugar Islands" did not meet their liking.

In 1763, Charles Aubry, the military commandant in Louisiana, reported 60 Acadian families had arrived from

St. Domingue, and that there were already so many Acadians in Louisiana that "we do not speak of them in the hundreds anymore, but in the thousands."

When the Treaty of 1763 was signed, many Acadians who had been imprisoned in Nova Scotia were released. Their farms were now occupied by English colonists, however, and they were forced to seek new homesteads and new means of livelihood elsewhere.

Some of them went to St. Pierre and Miquelon, two small islands in the Gulf of St. Lawrence that were still French possessions. Still others went to the West Indies and to Louisiana.

In 1764, a large group of these newly released Acadians, led by Joseph Broussard (dit Beausoleil), migrated to the West Indies. They had not been there long, however, before they were stricken by plague in that fever-ridden island. They decided to come to Louisiana, and when they arrived, Louisiana authorities gave them permission to settle around the Poste des Attakapas, in the southwestern part of the colony.

From these original settlers and others who followed them, there descended the present-day inhabitants of St. Martin, Lafayette, Iberia, Vermilion and St. Mary parishes.

We have no record of the dates of the arrival of the Acadians in the Attakapas country, but their chief leader, Broussard dit Beausoleil, signed a contract with a retired French army captain, Antoine Bernard d'Hauterive, who agreed to supply the Acadians with the beginnings of a livestock herd.

In addition to Beausoleil, the contract, signed on April 4, 1765, contained the signature of Pierre Arcenaud, Alexandre Broussard, Jean-Baptiste Broussard, Victor Broussard, Jean Dugas, Joseph Guillebeau and Oliver Thibadau.

Beausoleil died in October of the same year, probably from the plague that seems to have accompanied the Acadians from St. Domingue.

Among other Acadians whose deaths were recorded in the official registers in the St. Martin Parish courthouse, are François Arceneaux; Joseph Bellefontaine; Augustin Bergeron; Sylvain Breaux; Alexandre Broussard and his wife, Marguerite Thibodeaux; Victor Broussard and his wife, Isabelle LeBlanc; Jean Dugas and his wife, Marie-Charlotte Gaudin; Joseph Girouard; Jacques Hugon; René Robiceaux; and Charles Thibodeaux's widow, Brigitte Breaux.

The registers also announce the christening of Anne Thibodeaux, daughter of Olivier Thibodeaux and Madeleine Broussard. This notice was signed by the Rev. Jean François, who signed himself as *curé de Nouvelle Acadie des Attakapas.*

Throughout the 1760s, Acadians continued to arrive in Louisiana from Canada, Nova Scotia and the West Indies, and joined their confreres who had already settled in the colony.

While many of the Acadian exiles in the English colonies came to Louisiana, others asked to be sent to France. This was particularly true of those in the northern and central colonies. Also, those Acadians held as prisoners of war in England were sent to France upon the signing of the Treaty of 1763.

In August of 1763, for example, 660 Acadians in Connecticut petitioned colonial authorities to be sent to France. There were 249 in New York and 280 in the Carolinas who also asked for French refuge. Another 187 families in Georgia and 383 in Pennsylvania were returned to France.

Of some 1,500 Acadians originally sent to Virginia, 866 survived to be returned to France. After the end of hostilities, the British themselves sent 2,452 Acadians, whom they had been holding as prisoners of war, to France.

The bulk of the Acadian exiles settled in Normandy, Brittany, Aunis and Guyène. For 10 years they subsisted there, hoping for some governmental program to furnish them with farmlands, or to permit them to settle elsewhere.

Attempts to settle the exiles in the interior of France fell through because there were no arable lands available in that country. As a result, most of the Acadians clustered in the seacoast towns and subsisted upon an allowance of six cents per day per person provided them by the French government.

It remained for Spain to come to the rescue of these Acadians.

In 1762, when they realized they were losing their war with England, French officials ceded the colony of Louisiana to Spain. It was a secret pact, which served two purposes. It kept the British from seizing Louisiana along with Canada and it rewarded the Spanish government for the help rendered to France during the war.

The Acadians had not been in France for many months before they began to consider Louisiana as a possible refuge. These feelings grew as the Acadians became progressively more disillusioned with the failure of the French government to find lands for them.

With the blessings of French officialdom, Acadian leaders sought the assistance of the Spanish ambassador in Paris, Don Pedro Pablo Abarca de Bolea, Count de Aranda.

The first contact was made by Peyroux de la Coudrenière, a resident of Nantes who had spent seven years and massed a fortune in Louisiana. He knew that the Acadians already in Louisiana would welcome their brethren in France and would assist them in settling new homes along the Mississippi and its tributaries.

King Charles III not only gave his consent to admit the Acadians to Louisiana, but agreed to assume the expense of transporting them to the colony and settling them in new homes.

After lengthy negotiating, during which some of the Acadian leaders almost lost heart, the French crown gave permission for the Acadians to leave. More negotiations were necessary, however, before arrangements were completed. Who would pay the debts the Acadians had incurred during their long stay in France? What should be the fate of French women who had married Acadian men? And vice versa? Finally, all was settled and commissioners were dispatched to gather the signatures of those who wished to be repatriated in Louisiana.

A total of 1,508 Acadians registered their wishes to leave for Louisiana. Ships then had to be obtained and supplies gathered. More signatures were sought. The Spanish authorities were eager to receive as many Acadians as they could get because of these exiles' proven ability as farmers. Louisiana was greatly in need of men and women who could not only take care of their own needs, but produce a surplus.

In addition, Spanish authorities knew that these new colonists would act as an implacable bulwark against the encroachments of the English who, after the Treaty of 1763, had taken over not only Canada but also all of the land east of the Mississippi as far south as Baton Rouge.

Finally, enough ships were obtained, but the winter months were judged too severe to put to sea, so another delay incurred. More negotiations had to be undertaken, and the masters of the ships had to be reimbursed for their long wait.

Finally, on May 10, 1785, after 29 years of aimless exile, the first group of 156 Acadians left France and sailed for Louisiana under the frigate "Le Bon Papa." The frigate made the voyage to New Orleans in 81 days, anchoring at the city on July 29, 1785. Only one death, that of an infant girl, marred the voyage.

A royal order had been dispatched to Don Esteban Miro, Spanish governor in New Orleans, ordering him to welcome the Acadians, settle them with the greatest speed,

> *"Thus, after many years of exiles, the Acadians finally found new homes for themselves and proceeded to carve out a "Nouvelle Acadie" in the Louisiana wilderness."*

see to their needs and grant them tillable land, good homes, farming tools and a subsidy until they could support themselves.

Anselmo Broussard was named overseer for the Acadians, and Martin Navarro, the Spanish superintendent, was given the general supervision of the entire colonization project. They set up an "Acadian camp" at New Orleans to care for the immigrants until they could be settled on farms in the interior.

Once all arrangements had been made, 37 of the 38 families arriving on "Le Bon Papa" were given farms on the banks of the Mississippi at Manchac. The other family chose Bayou Lafourche.

"Le Bon Papa" was the first of seven ships arriving from France. In quick succession there arrived "La Bergère" with 73 families on Aug. 15 and "Le Beaumont" on Aug. 19, with 45 families. These families were quickly settled at Baton Rouge, Lafourche and the Poste des Attakapas.

The "St. Rémy" left France on June 20 with 325 passengers and 16 stowaways aboard. The ship was badly overcrowded, and smallpox broke out, killing 31 passengers at sea and in camp at New Orleans. Nueva Galvez, Lafourche and the Attakapas country attracted these families.

"La Amistad" arrived Nov. 7 with 68 families, followed by "La Villa de Arcangel" with 53 families. The latter vessel ran out of supplies and ran aground at Belize. Navarro rushed food, water and medical supplies to the ship, and she finally arrived at New Orleans. Most of the families in these two ships were settled at Lafourche and Bayou des Ecores.

The last ship to arrive, "La Caroline," anchored on Dec. 17, and its passengers were settled in Lafourche.

Altogether, the seven ships brought a total of 1,624 Acadians, plus a few Frenchmen, to Louisiana. Spain and Louisiana thus shared in the largest single trans-Atlantic colonization project in the history of the North American continent.

The Spanish government spent more than $61,000 in bringing the Acadians to Louisiana and some $40,000 after they had arrived. These new immigrants doubled the number of Acadians in the colony, the others, of course, having come from Canada and the English colonies.

Thus, after many years of exiles, the Acadians finally found new homes for themselves and proceeded to carve out a "Nouvelle Acadie" in the Louisiana wilderness.

Epilogue

During the era of French dominion, "Louisiana" meant much more than what is the state today. In Iberville's time, "Louisiana" meant all of the vast territory drained by the Mississippi-Missouri river systems, except that area east of the Mississippi already in the hands of European nations.

French influence was strong in this region, and French explorers were the first white men to reach most of the states that now make up the vast territory.

Henri de Tonti and his fur trappers and traders began to make regular voyages on the Mississippi and its tributaries shortly after Iberville founded Fort Maurepas. Other trappers and traders drifted downriver from Canada, and spread throughout the region, moving up tributary rivers on their facile canoes. In many instances, they found that French missionaries had preceded them. The French in Canada regularly sent out missionaries - mostly Jesuits - to make further attempts at converting the Indian tribes to Christianity.

That this effort was extensive is attested to by the fact that in 1721 the Rev. Pierre de Charlevoix was sent downriver from Canada for an inspection trip to the Jesuit missions. Thus, during the decades following the founding of a French settlement on the Gulf of Mexico, dozens of anonymous missionaries and *coureurs de bois* found their way west from Canada and southwest through the western reaches of the great river basin.

Pierre Radisson and Medard des Groseilliers explored beyond the upper Mississippi in 1659, and François and Louis Verendye explored the Sioux country in 1742-43, penetrating as far west as the Dakotas.

Pierre Laclede came north from New Orleans to found St. Louis in 1763, two years before Ste. Genevieve, the second town in Missouri, was founded.

French trading posts were established on sites which were to become St. Joseph, Lafayette, Fort Wayne and Fort Clarke in Indiana; Kaskaskia, Cahokia and Fort Charles in Illinois; and Omaha in Nebraska.

Jean du Sable established a trading post on the spot that was to become Chicago in the 1770s.

Le Page du Pratz traveled in Louisiana in 1718, to be followed by Drs. Louis and Jean Prat in the 1720s and 1730s. André Michaux reported extensively on Louisiana fauna in the 1770s, and Georges Collot studied the area in 1796.

Throughout the region, however, French traders and trappers, along with the Jesuit missionaries, formed the spearhead of civilization in the Mississippi Valley.

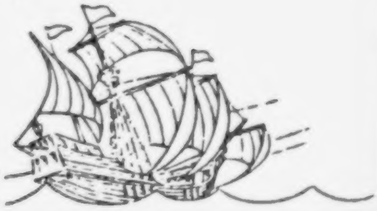
The life of the *coureurs de bois* in the Mississippi Valley was essentially the same as it had been in Canada. Their work was hard and their lives perilous. It was their calling to penetrate the unknown. They lived solitary lives and died unknown deaths, to be buried in unremembered graves. Even their names are forgotten. But they were the pioneers who found trails through unknown country and who discovered the beaver waters, handling the trapping, the skinning and the preparation of the pelts. They made contact with unknown tribes of Indians and, sometimes in the face of great difficulty, opened trade with them or settled among them to preach the Gospel. They lived by their wits off the country, facing the thousand nameless hazards of the wilderness, including Indian hostility, the elements and disease. And as a sideline to their work they thoroughly explored the vast areas west, northwest and southwest, from the Mississippi River to the Mexican border and the Pacific Ocean.

The trappers and the missionaries were followed by the traders, and they, in turn, gave way to permanent settlers. All of these were French, and they left their marks if not their names upon all of the vast territories west of the Mississippi. Their work, too, is a part of Louisiana's French heritage, and although their very identities have been lost to history, their handiwork has survived them in the broad acres and the busy cities of a dozen or more American states.

APPENDIX C

Historical Narrative Handouts for Students

FISHING THE GREAT BANKS OF NEWFOUNDLAND



It all began late in the Fifteenth Century, when the men of Europe were becoming better acquainted with the sea, at a time when sailing ships were being improved and navigational aids were being developed.

Caboto and his men made one discovery, however, that was to have far-reaching effects upon the future history of Europe. They discovered the Grand Banks of Newfoundland and its enormous supply of codfish.

When Caboto's seamen reached home and dispersed after the voyage, it was natural for them to spread tales about the shoals which teemed with fish.

It was not long before fishing vessels from France were tempted to test the fishing in New World waters. Records show that the first Norman fishing vessel showed up at the Grand Banks in 1504, and it was not long after before mariners from Dieppe, Rouen, Le Havre, Fécamp, Harfleur and Honfleur were making annual voyages to the Grand Banks.

French mariners soon were making two trips annually to New World waters. They set out in late January or early February, braving the North Atlantic winter, and returned as soon as their holds were full. Then, in April or May, they were off again, returning to France again in September.

In the early years, fish were taken, cleaned and put in the hold between thick layers of salt. This was "wet" fishing. It was not long, however, before mariners discovered that the cod could be sun-dried on land. Cured cod was tastier than the salt variety and easier to handle.

Curing the codfish necessitated establishing depots ashore, however, and the French began to go ashore each summer at some snug harbor or inlet on an island or along the coast. The French, the Portuguese and the English established depots on Newfoundland, on the Acadian Peninsula at Canseau and La Heve, on Cape Breton Island, and at Tadousac, on the St. Lawrence River.

Once the ships arrived at the chosen depot, they would be unrigged for the season. The crew went ashore to cut timber and build platforms or stages which extended out into the sea.

The actual fishing was done in small boats manned by four or five men. When they returned with boatloads of fish, they threw their catches upon the stages. There they were cleaned, salted and dried in preparation for the trip back to France.

FRENCH EXPLORATION OF THE NEW WORLD

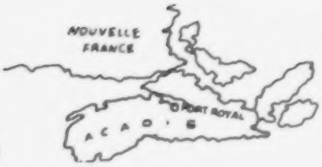
In 1534, Jacques Cartier sailed from St. Malo, France, as an agent of the Admiral of France. He was charged with the exploration of the vast areas claimed by France in order that French settlers might follow. The first voyage was followed by many other expeditions.

On August 13, 1535, one expedition arrived at the foot of a mountain that Cartier named Mount Royal, which is the current site of Montreal. The next day, the expedition returned to their base, and built a small fort on the site of present-day Quebec City. The fort was about two degrees south of the latitude of Paris, and Cortier believed it a favorable location.

Cartier and his men, however, had no way of knowing that winters in the New World would be so harsh. By mid-November, the river froze solid, imprisoning the ships. Snowdrifts sometimes climbed mast-high. Ice four inches thick covered the ship decks and riggings. Sub-zero winds howled without surcease across the frozen river.

As if that were not enough, scurvy struck. By mid-November, only a dozen of the 110 men were still healthy, and 25 died before the Indians showed the French a remedy made from the bark and needles of white cedar boiled in water. This tonic revived the ill.

When the winter of misery ended, Cartier and his men returned to France. After the king received his report, the Crown decided to send another expedition, despite the hazards of the New World.



In one such expedition, the French discovered that the area named "La Cadie" on Acadia was a suitable location for a settlement. In March of 1604, Samuel Champlain sailed from Le Havre, France for Acadie with about one hundred men recruited as colonists. The two ships reached the entrance of the Bay of Fundy and explored it. They erected a fort and established the post named Port Royal.

By 1606, the colonists had not only established themselves in active fur trade with the Indians, but they had also planted wheat and vegetables, learning to survive in the New World. Judging from Champlain's journal, not all was hardship. In fact, Champlain organized a society of gourmets from among the leaders, called "the Ordre de Bon Temps." This colony in Acadia became the first permanent European settlement in North America.

THE FRENCH AND THE INDIANS

When the French fishermen first began to venture ashore in the New World to dry their fish, or hunt for game, or gather fresh berries, they came in contact with the natives. At the time of the white man's arrival, the Acadian Peninsula was occupied by roving bands of aborigines, called Micmacs by today's scholars.

The Micmacs were of the Algonkin language family and enjoyed a hunting and food-gathering culture of the more primitive sort. At the time the French began to live in the New World, there were about 3,000 of these people, wandering over the Acadian Peninsula and adjoining islands.

They had only rudimentary social organizations, and they wandered about in small bands which were in actuality only large families. Mostly they set their wanderings to coincide with their food supply.

In the spring, they left their camps along the inland lakes and streams in the forest and wandered about the seashores, gathering clams, oysters, scallops and other seafood at low tide. Some of the more adventurous even ventured into deeper waters to hunt seals, walrus and porpoise, and they always welcomed the return of the vast numbers of codfish.

In the autumn, they returned to the forests, tracking down spawning eels in the tidal rivers, and later in winter turning their attention to moose hunting and beaver trapping. Caribou, otter and bear were also coveted game.

The bow and arrow formed the Micmacs' chief hunting weapon, and they also used a wide variety of traps and snares. Their dogs played an important role in the hunt.

Vegetable food was generally plentiful, but the Micmacs seem to have utilized vegetables only during times of meat shortage.

The birchbark canoe was perhaps the most efficient transportation vehicle developed in North America, and all of the Eastern tribes used it. The craft was relatively easy to construct, was very light in weight and shallow in draft, yet an ordinary canoe was capacious enough to hold a household of five or six persons, their dogs, sacks, skins, kettles and other baggage. The canoe was particularly suited for inland routes where water was shallow and portages from a few yards to a mile or more were common.

In winter, the Micmacs traveled on snowshoes, which excited French curiosity from the beginning. They likened them to the tennis rackets they used in France.

With these tools, the Micmacs were able to wander where they pleased, and they astounded the French with their knowledge of the topographical features of the country. When they moved through country they had previously traversed, their memory for the lay of the land was uncannily accurate. They also passed knowledge from one to another by means of crude bark maps.

The conical wigwam familiar to all schoolchildren was the generally used shelter by the Micmacs. Its array of supporting poles was used to support overlapping strips of bark. Sometimes, mats woven of swamp grasses were used instead of bark. Animal skins were used as entrance flaps, and for the more affluent, or for the more successful hunters, might be used to cover the entire wigwam.

Household equipment such as cups, dippers and boxes were made of birch bark, until trade with the French brought iron utensils to the Micmacs. The Micmacs used furs and skins for their clothing, and there were almost no differences in the dress of the sexes.

The Micmacs were not warlike, and they set up a friendly relationship with the French. Since the early settlers confined themselves almost exclusively to the tidal marshes and did not invade the forest, there were few occasions for clashes.

The Micmacs were useful to the French chiefly as guides, canoemen, hunters and fur trappers. Their ties with the French were reinforced by a slow but ultimately almost universal attachment to the Roman Catholic religion.

They were also useful in providing valuable lore on fishing and hunting, the knowledge of local nuts, roots, berries and grasses, the making of clothing and footwear from skins, the making of fibers from roots and animal sinews, and the use of dyes from a wide variety of vegetable sources.

Had there been no Micmacs in Nova Scotia at the time of the French settlement, that settlement would probably have come much later, and it would have been much more difficult, and its historical significance may well have been altered drastically.

BRITISH PRESENCE IN ACADIE

The British who established a colony in Virginia in 1607, learned of the French colonies to the north. They deemed these colonies intrusions upon territory which they claimed. Thomas Dale, the governor of Virginia, authorized an English freebooter, Samuel Argall, to destroy the French colonies. Argall, with a small fleet, in 1613, attacked the colony at Penobscot, Maine, killed one of the Jesuit priests there, burned all of the buildings, took some prisoners back as slaves to Virginia and set sixteen others adrift at sea in a small boat. The latter were rescued by a fishing vessel in an unusual stroke of good luck.

Argall then turned to Port Royal and did the same thing. Fortunately, most of the settlers were inland on a fur-trading mission, while others were several miles up the Annapolis Valley, tending fields. Argall burned the colony's buildings and took off with the livestock and all the provisions that could be found.

Then, the British decided to found their own colony in the north. Taking advantage of the civil war in France, King James I of England gave Sir William Alexander, a Scottish earl, a grant of all the lands north of the Massachusetts colony that had been discovered earlier.

In 1629, Alexander sent 100 Scottish colonists to settle on the Acadian Peninsula. They landed about five miles from the former Port Royal and built Charles Fort. The Scottish settlers remained there until 1632 when the Treaty of St.-Germaine-en-Laye sorted out the French and English possessions in the New World, and returned Acadia and Canada to France. Most of the Scottish settlers were returned to England, but a few families remained and became French subjects.

In 1652, war broke out once more between France and England. An English fleet out of Boston sailed north to clear out all the French from Acadie. The Acadian forts were occupied and the Acadian settlement threatened. Charles Latour, Governor of Acadie, went to London to plead with the new rulers of Acadie. There he succeeded in getting from the English, permission to engage in the Acadian fur trade, in partnership with an heir of Sir William Alexander, the Scotsman who had previously tried to settle at Port Royal.

In 1656, Latour returned to Acadie where he supervised the continuing involvement of the French in Acadie, until his death in 1666. Conditions went from bad to worse until 1667, when the Treaty of Breda ended the war between France and England, and by its terms Acadie was restored to France. Although the Treaty of Breda was signed in 1667, it was not until 1670 that the French sent out a governor to take control of the colony.

COLONIZATION OF ACADIE

In 1632, Richelieu, the French minister, sent his cousin, Isaac Razilly, to head the colony with the impressive title of "Lieutenant-General of all New France and Governor of Acadie." Razilly departed from France with three ships and over three hundred colonists. Two of Razilly's chief associates in the Acadian venture were Charles d'Aulnay and Nicholas Denys. D'Aulnay was put in charge of settlers and agricultural pursuits. Denys was charged with building up the fisheries and the fur and lumber trade with France.

Under d'Aulnay's supervision, the first families were recruited to settle in Acadie. He brought colonists from the large land holdings he owned and supervised in France in the region of Loudun. By 1636, the first families of Acadie had arrived and many more were to follow.

Three of these "first families of Acadia" were those of Pierre Martin and Guillaume Trahan, both of Bourgueil, and Isaac Pesselin of Champagne. There were also the Bugaret and Blanchard families from La Rochelle.

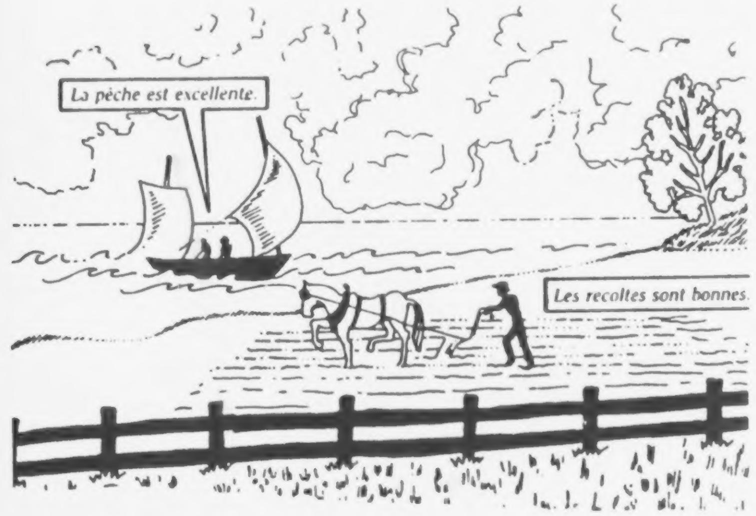
Louis Motin, one of Razilly's officials, brought his wife and his daughter, Jeanne. The latter soon became Madame d'Aulnay.

Between 1636 and the death of d'Aulnay, a number of other families were settled in Acadia. Many familiar names are included in this group, who were among the first Europeans to find true homes in the New World.

Because of the irregular education of many of those who made up the sailing lists and took the censuses, there are variations in spelling of these early family names. It was an era that gave no particular virtue to consistency in spelling, and sometimes the same family name might be rendered in two or even three different versions.

Among those families who arrived in Acadia during the early d'Aulnay period are the following:

Babin, Belliveau (Belliveaux), Bour (Bourg, Bourque), Breault (Breaux, Brot, Braud), Brun (LeBrun), Dugast (Dugas), Dupuis (Dupuy), Gaudet, Giroir (Girouard), Landry, LeBlanc, Morin, Poirier, Raumbaut, Savoie (Savoy), Thibodeau (Thibodeaux).


La pêche est excellente.
Les recoltes sont bonnes.

According to Genevieve Massignon, who has attempted to trace the Acadians to their place of origin in France, all of these families were recruited from La Chausée, near the village of d'Aulnay.

Others from the same region, according to Miss Massignon's research, were the Blanchard, Guerin and Terriot (Theriault, Theriot) families.

Arriving in Acadia during the latter part of d'Aulnay's administration were the following families:

Bergeron, Caouette (Caillouette, Cayouette), Clemenceau, Comeau (Comeaux), Corporon, d'Aigle (Daigle, Daigre), Doucet, Carceau, Gautreau (Gauthreaux), Godin (Gaudin), Gousman, Guilbault (Guilbeau), Hebert, Henry, Lannoue (Lanneau, Lanoux), Lejeune, Pellerin, Pichet, Picot, Poirier, Richard, Rimbault, Robichaud (Robicheaux), Simon, Sire (Cyr), Thebault (Thibault) and Vincent.

Charles Latour also brought a few settlers to his outposts in Acadia, principally to the fort at Jemseg. The first Bernard was André Bernard, a stonemason from Beauvoir-sur-Mer, who arrived in 1641. The family of Mius d'Entremont, Latour's lieutenant, arrived in another Latour expedition.

Some of the most popular Acadian names are not French in origin. According to some authorities, when Sir William Alexander's group of Scottish settlers were repatriated to England, a few of them remained to live among the French.

Among them were Charles and Peter Mellanson. They married French wives, and in time their descendants were named Melancon. Two others were named Peters and Paisley. These names, in turn, became Pitre and Pellesey (Pelleset).

Roger Casey, an Irishman in French service, was captured by the English, wound up in Acadia and started the Kuessy family tree. Michael Forest arrived in Acadia during the English occupation after 1654, and remained to become progenitor of the Acadian family named Foret.

Jacques Bourgeois, d'Aulnay's surgeon, is mentioned as arriving in 1640. One Michel Boudrot (Boudreau, Boudreaux), who came to Acadia in 1642 as lieutenant general and judge at Port Royal, was the originator of a large and widespread Acadian clan.

A number of fishermen brought over by Denys to work at his posts along the Atlantic Coast also settled down to become Acadian patriarchs. One of these was Robert Cormier, who settled in the Annapolis River basin after working out his contracts with Denys.

> ***"Authorities have concluded that three-fourths of all the Acadians living today, either in Louisiana or Canada, or Nova Scotia or Europe are descended from the families listed in the census of 1671."***

The census of 1671 revealed that there were 61 heads of families in Acadia, as well as four widows with children. There were also a number of roving trappers and fisher folk, plus *coureurs de bois* who lived with the Indians, and colonial officials in various stations whose presence was not reflected in the official census.

Here is a list of the heads of families, with ages, for whom occupations were supplied in the census of 1671:

Jacob Bourgeois, druggist, 50; Jacques Belou, cooper, 30; Antoine Hebert, cooper, 50; Mathieu Martin, weaver, 35; Pierre Sire, gunsmith, 27; Pierre Doucet, bricklayer, 50; Pierre Commeaux, cooper, 75; Jean Pitre, edged tool maker, 35; Clement Bertrand, carpenter, 50, Thomas Cormier, carpenter, 35; Abraham Dugast, gunsmith, 55; and Pierre Melancon, tailor, age not given.

Other heads of families were presumably farmers. The alphabetical list, with ages:

Antoine Babin, 45; Antoine Belliveau, 50; Martin Blanchard, 24; Jean Blanchard, 60; Michel Boudrot, 71; Jean Bourc, 26; Antoine Bourc, 62; Bernard Bourg, 24, Charles Bourgeois, 25; Vincent Brot, 40; Vincent Brun, 60; Etienne Commeaux, 21; Jehan Corporon, 25; Olivier Daigre, 28; Germain Doucet, 30; Michel Dupuis, 37; Michel de Foret, 33; Jean Gaudet, 96; Denis Gaudet, 46; François Gauterot, 58; François Girouard, 50; Jacob Girouard, 23.

Also, Antoine Gougeon, 45; Laurent Granger, 34; Pierre Guillehaut, 32; Roger Kuessy, 25; Jean Labatte, 33, Pierre Lanaux, age not given; René Landry, 53; Daniel LeBlanc, 45, Pierre Martin, 40; Barnabe Martin, 35; Pierre Martin, 70; Charles Melancon, 28; Pierre Morin, 37; François Pelerin, 35; Claude Petit Pas, 45, Michel Poirier, 20.

Also, Michel Richard, 41; René Rimbaut, 55; Etienne Robichaud, no age given; François Savoye, 50; Claude Terriau, 34; Germain Terriau, 25; Jean Terriau, 70; Pierre Thibeaudeau, 40; Guillaume Trahan, 60; and Pierre Vincent, 40.

The four widows were the widows of Etienne Hebert, François Aucoin, Jacques Joffrian and Savimine Courpon. All had small children.

The census-taker reported that tailor Pierre Melancon had refused to answer his questions, but that he had a wife and seven children. He also reported that Etienne Robichaud did not want to give an account of his lands and cattle, and that Pierre Lannaux sent word that he was "feeling fine, but did not want to give his age."

Unfortunately for future historians and genealogists, the census-taker did not include the settlers at Cape Sable (estimated at 25 persons), Les Côtes de l'Est (estimated at 16), as well as those living at La Heve, Pentagoet and the fort at Jemseg.

From the census and other records it is possible to reconstruct a picture of the colony of Acadia during this period, which marked the beginning of prosperity for the Acadian pioneers.

At the time of the census the population had grown to nearly 400 persons. The settlers at Port Royal had 425 cattle, about the same number of sheep, pigs and horses, and the habitants were cultivating 400 arpents of land, not counting the natural grazing meadows.

The population at Port Royal, therefore, had already sunk deep roots in the land. Some of the heads of families were the third generation to live in Acadia. They had gained valuable experience in farming the country.

The substitution of a royal governor for the colonial proprietors who had been interested chiefly in fishing and furs meant that the needs of the colonists themselves would be given a higher priority back home in France.

Indeed, Jean-Baptiste Colbert, Louis XIV's new minister, had placed the development of New France high on his list of needed accomplishments, and he sought to give the colonists as much aid as possible from the mother country, as well as sending out additional colonists to strengthen Acadia against the repeated incursions of the English.

Still, the original families continued to dominate the colony. The Acadians had developed into an American type – long-lived, frugal and adapted to the land. They had large families, and they sent their sons out to clear new land for themselves.

Authorities have concluded that three-fourths of all the Acadians living today, either in Louisiana or Canada, or Nova Scotia or Europe are descended from the families listed in the census of 1671.

PROSPERITY IN ACADIE

The colonists of French Acadia enjoyed the most prosperous era in their history during the 30-odd years between 1671 and 1710, despite repeated raids of English freebooters, who continued to descend upon the colony from time to time, burning, looting and murdering.

It was a time of growth and expansion. There was a significant fusion of new blood from France in the form of artisans, soldiers and colonists. In addition, from time to time marriageable girls came to Acadia, seeking husbands and a place for themselves in New France.

By 1710, it was estimated that the population of Acadia from the St. John River to Cape Breton had increased to some 2,500 persons, a handsome increase from the 400-odd counted in the famous census of 1671.

By the beginning of the Eighteenth Century, the Acadians had adapted themselves to the New World and had learned to make full use of the country's gifts. They became adept at farming, livestock breeding, hunting, lumbering and fishing.

During the long winters they spun cloth, using either wool or flax, tanned their own leather and made their own soap and candles and fashioned their own furniture and wooden tools.

In the spring, they made maple syrup and spruce beer, of which they grew quite fond.

They were still, however, dependent upon foreign sources for metal, guns and ammunition, salt, some wearing apparel and the trinkets they used for trade with the Indians.

Hunting and fishing, the building of boats and small vessels, and the fur trade occupied some Acadian families, but for the vast majority the major occupation was farming.

Early in their stay in the New World, the Acadians learned to build dykes across the mouths of rivers that flowed through lowland marshes, thus clearing the land for cultivation.

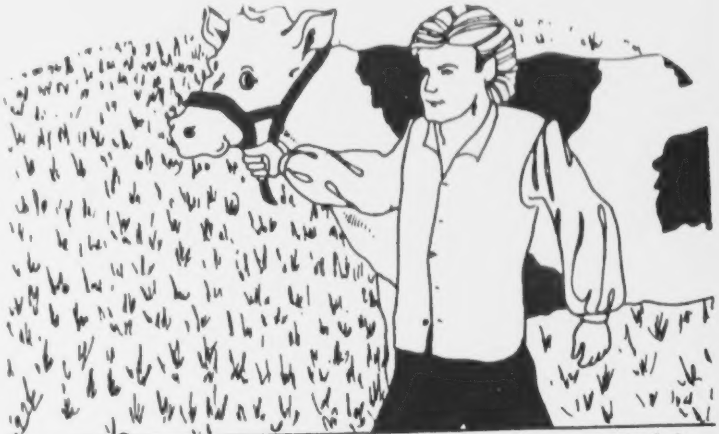
The major crops were wheat and peas, Acadian standbys even into the Nineteenth Century. Oats, barley and rye were also grown, along with cabbages and a large variety of garden vegetables. Apples and cherries were also plentiful.

Livestock of all kinds were kept, but cattle were the most numerous. Horses were few, indicating an infrequent use of plows and poor roads. Most of the land was hand-cultivated, and the Acadians traveled by water whenever possible.

During the winter months, of course, the time was occupied by household carpentry, spinning, weaving, tanning, cobbling, the salting and smoking of meat, and the endless household chores that were the lot of women in a frontier economy.

As the population increased, so did Acadian trade with Canada, the French West Indies and France. Timber, furs, fish and flour were exported in return for manufactured goods, metals, implements, guns and ammunition that the Acadians needed. There was also an illegal, and therefore clandestine, trade with New England for some of these necessities.

> *"Thus, after three of four generations, the Acadians had succeeded in carving out for themselves a comfortable, if not luxurious, life in the New World."*



Mostly farmers and fishermen, the Acadians are happy and prosperous in their new homeland.

Thus, after three or four generations, the Acadians had succeeded in carving out for themselves a comfortable, if not luxurious, life in the New World. They tilled their dyked fields and built their cabins on the slopes between the sea and the forests. Parents worked with their sons and sons-in-law, and daughters banded together and worked as teams.

Married sons of the same family often lived in their father's house, or nearby, and respected the father's authority. The Acadians' deference to and respect for their elders, according to contemporary accounts, seem without modern parallel.

They built churches, schools and homes and grew to love the soil upon which they toiled.

They were hospitable and cheerful and were happiest when gathered together to celebrate the rituals and the melodies of the great liturgical occasions.

Their chief weakness, it was said, was a love of gossip and a certain amount of personal vanity. Yet, according to Subercase, the last French governor of Acadia, "The more I consider these people, the more I believe they are the happiest people in the world."

NOVA SCOTIA

Sometimes French and sometimes English. Acadia becomes English permanently in 1713. The English rename it Nova Scotia.

The Acadian Exile

Since 1713, the Acadians had lived under the English flag. The Treaty of Utrect, signed in that year, gave the whole of the Acadian Peninsula to the English. By the terms of this same treaty, the Acadians were given the right to keep their arms, to practice their religion and to retain their possessions. The English often broke treaties, however.

By the treaty terms, for example, those Acadians wishing to leave the province to settle in Canada were to be allowed to go. They were to be given a year in which to prepare to move and were to be allowed to take their possessions with them. Those who elected to remain were assured that they would not be required to bear arms against the French.

Throughout the era of English rule, however, English officials denied permission of any Acadians to leave the province. It was correctly pointed out to the Board of Trade in London that if the Acadians left Nova Scotia, as the English called it, there would be no one left to support the British garrison with food and other supplies.

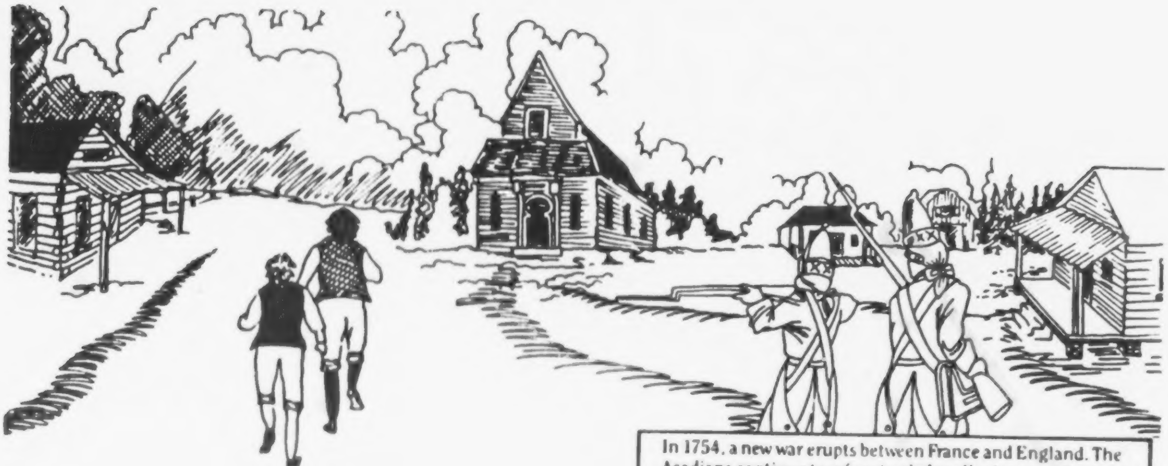
As early as 1720, members of the Board of Trade considered expelling the Acadians, but they felt their ties in Nova Scotia were still too weak. If the English garrison there needed wheat, or vegetables or meat, they must be procured from the Acadians. The English could not even get the timber they needed to build their forts without the aid of Acadian axemen.

During the War of the Austrian Succession, from 1744 to 1748, the Acadians maintained their neutrality, despite three invasions of Nova Scotia by French troops. Paul Mascarene, the English governor at the time, reported:

> "The repeated attempts of the enemy on Nova Scotia have not had the success they expected; and notwithstanding the means they used to entice or force into open rebellion the Acadians, who are all of French extraction and papists, they have been not able to prevail, except upon a few of them."

Despite this fact, the English government turned more and more to the idea of expulsion. A new governor, Sir Edward Cornwallis, was appointed with instructions to take a careful census of the Acadians, to allow no priests to officiate among them and to use all means necessary to have Acadian children instructed in the Protestant religion.

If these measures were not successful, sterner measures would be used. The Acadians sent many petitions to London, asking that their persecutions cease, but to no avail. Now, more and more of the Acadians were leaving their homes secretly and settling in French territory at New Brunswick. It has been estimated that some 6,000 left Nova Scotia between 1713 and 1755.



In 1754, a new war erupts between France and England. The Acadians continue to refuse to pledge allegiance to the King of England.

For those remaining in Nova Scotia, conditions grew worse in 1753 when Charles Lawrence became governor. Lawrence was a moody, irascible man, known in London for rashness and a quarrelsome nature.

The English citizens of Halifax in 1758 denounced Lawrence as "a lowly, crafty tyrant," and inveighed in official protest against his "wicked mind and perfidious attitude," for "oppression and tyranny." They accused him of embezzling some 30,000 pounds in supplies, and for stealing 1,000 cattle and 3,000 hogs from the exiled Acadians.

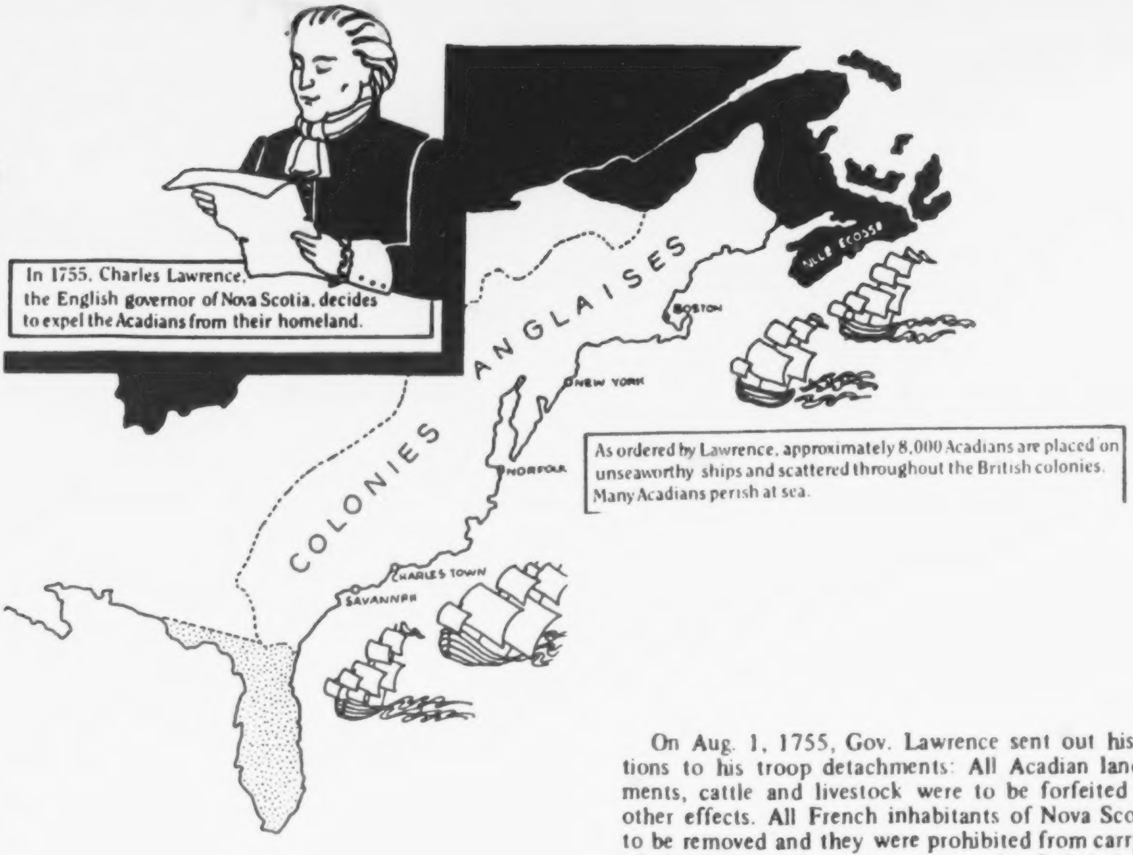
As soon as he took over the administration of Nova Scotia, Lawrence moved to expel the Acadians. He feared to drive them into Canada, however, where their numbers would increase French strength.

Lawrence decided to use an oath of allegiance as a pretext. He would demand that the Acadians swear allegiance to the English, even to the point of fighting under the English flag against the French. As he explained his scheme:

"I will propose to them the oath of allegiance. If they refuse, we shall have in that refusal a pretext for the expulsion. If they accept, I will refuse them the oath, saying that Parliament prohibits them from taking it. In both cases, I will deport them."

Preparations were carefully kept secret. Troops were marshalled near the principal Acadian towns. Ships were brought in from as far away as Boston. All Acadians were ordered to surrender all firearms or to be considered as rebels.

> *"As soon as he took over the administration of Nova Scotia, Lawrence moved to expel the Acadians. He feared to drive them into Canada, however, where their numbers would increase French strength. . . .Those captured were loaded into ships, overcrowded, without provisions, and shipped off to strange lands."*



In 1755, Charles Lawrence, the English governor of Nova Scotia, decides to expel the Acadians from their homeland.

As ordered by Lawrence, approximately 8,000 Acadians are placed on unseaworthy ships and scattered throughout the British colonies. Many Acadians perish at sea.

On Aug. 1, 1755, Gov. Lawrence sent out his instructions to his troop detachments: All Acadian lands, tenements, cattle and livestock were to be forfeited with all other effects. All French inhabitants of Nova Scotia were to be removed and they were prohibited from carrying any of their possessions, except as much of their household goods as they might carry in their hands.

The Acadians were ordered to assemble at their churches to hear an important proclamation by the English government. At all points, the Acadians were told they were to be deported and were immediately held prisoners.

In Beaubassin, some 400 Acadians gathered to hear the proclamation. They were all imprisoned, and military detachments were sent through the countryside to bring in all others. Many others, being warned, fled into the forests. Most of them eventually made their way to Canada.

The 400 prisoners, including some 140 women and children, were driven aboard ships. There was no room for nearly 100 other wives and children, and they were left behind. Most of them attempted to reach Canada, but the majority died from exposure and starvation on the road.

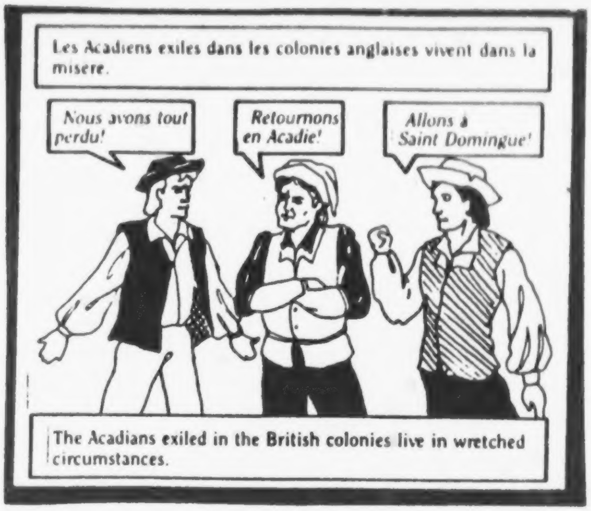
Altogether, however, some two-thirds of the Beaubassin inhabitants escaped the English.

At Grand Pré 418 men met in the church, and all were taken prisoner. At Pisquid the English took 183 men. At Anapolis, nearly half of the population of 3,000 escaped. Today, the descendants of all of those escaped Acadians total some 230,000.

Those captured were loaded into ships, overcrowded, without provisions and shipped off to strange lands.

Edmund Burke wrote probably the most sober assessment of the expulsion:

"We did, in my opinion, most inhumanely, and upon pretenses that, in the eye of an honest man, are not worth a farthing, root out this poor, innocent, deserving people, whom our utter inability to govern, or to reconcile, gave us no sort of right to extirpate."


Les Acadiens exiles dans les colonies anglaises vivent dans la misere.
Nous avons tout perdu!
Retournons en Acadie!
Allons à Saint Domingue!
The Acadians exiled in the British colonies live in wretched circumstances.

The Acadians suffered grievously during their days of capture and imprisonment by the English, and even more on their voyages to exile.

In the Beaubassin region, some 400 men assembled to hear the governor's proclamation of exile, and they were immediately placed under armed guard. Military detachments were dispatched to round up all other Acadians in the area.

When ships arrived to take them into exile, the English authorities ordered the men onto the ships first. Some 400 men were taken, and then about 150 of the wives and children. No attempt was made to keep families together, and for the most part, husbands were separated from their wives and children from their parents.

At Grand Pré, some 418 men reported to hear the proclamation, and the same procedures were followed. At Pisquid, some 180 men were taken, and at Anapolis the toll was more than 1,500.

Those who escaped the soldiers had the wilderness to traverse because the English burned all of the houses and farm buildings, burned the crops and slaughtered all of the livestock they did not want for themselves. Those who escaped, therefore, faced the grim prospect of making the long journey to Canada and safety with little more than their hands to sustain them.

On Oct. 27, 1755, 14 ships carrying 1,600 Acadians from Grand Pré and 1,300 from Pisquid and Port Royal joined 10 transports in the Bay of Fundy with 1,900 Acadians from Beaubassin. This was the first wave of imprisonment and transportation that was to continue through 1763, until the Treaty of Paris ended the French and Indian War.

Food and water were inadequate aboard ship. In many instances, the Acadians were crowded into small ships so tightly packed that they could not lie down. The mortality rate was especially high among the old and the young, and this, coupled with no knowledge of other members of their families, made the voyage a nightmare for most.

Husbands and wives, brothers and sisters, parents and children, fiances and friends were separated, as they thought for only a few days or weeks, but for the vast majority, they were never to meet again on earth. Unknown to them, the ships all had different and far-distant destinations.

Gov. Lawrence had decided to scatter the exiles along the British colonies on the Atlantic seaboard, only he neglected to inform the authorities of these colonies that the Acadians were coming.

As a result, no preparations were made for them. They were dumped ashore with no friends, no money, no food, and only the clothing they wore. Six of the ships, bound for South Carolina, were hit by a storm and forced into Boston for repair. The Boston authorities reported the ships overloaded, with insufficient food and polluted water. They were not seaworthy, it was reported, and the exiles thus were disembarked in Boston.

They were there made indentured slaves. Those who still had their children had them torn away and distributed in Protestant homes in various Massachusetts towns. The Acadians were forbidden to leave the towns in which they were indentured for any reason, even to seek relatives.

Some 300 exiled to New York met the same fate. Colonial authorities complained that Lawrence had sent the exiles "poor, naked, without any of the necessities of life, . . .a heavy burden on this colony."

About 450 were sent to Pennsylvania, where the governor said he did not know what to do with them and demanded that Lawrence take them back. Smallpox soon broke out in the ships, and many died.

Nearly 1,000 Acadians were sent to Maryland, and there alone they received a welcome, since Maryland had been settled by English Catholics, so the Acadians were not considered to be aliens. They were quartered in private homes at first and then helped to find and build houses for themselves.

A suburb of Baltimore became known as French Town, where a church was built for them. Others spread out to other Maryland towns where many of their descendants still live.

Virginia, too, refused to receive the exiles, kept them from coming ashore, and here, too, epidemics broke out and many hundreds died. Finally, the survivors were taken to England, where they were treated as prisoners of war.

About 1,000 Acadians were landed in South Carolina, where they were indentured to work in the cotton and indigo fields. By dint of much suffering they gained funds enough to buy two old ships and gained permission to leave the colony. Their ships, being unseaworthy, ran aground off Virginia.

There the authorities confiscated all of their belongings and forced them to put to sea again, where they ran aground on the Maryland coast. Finally, they were able to repair the ships, and took to the sea again, finally arriving in Canada after 1763. Of the 2,000 of this group who departed from Acadia, only 900 were alive by the time they reached Canada.

Georgia received 400 exiles, where they, too, were put to work to slave in the fields. In 1758, they received permission to leave, and bought a ship to take them back to Canada, where fewer than 100 finally arrived.

Some 60 per cent of the exiles died before they were repatriated, and there were many in every English colony who were never returned because of age, infirmity, illness or other reasons. Particularly melancholy was the fate of hundreds of orphaned children who had been separated from their parents in Nova Scotia, or whose parents died later. There was no place for them to go. Most of them died, and those who survived grew up as Englishmen and Englishwomen. Their descendants today usually do not know the history of their ancestors, nor that they carry Acadian names.

In Nova Scotia, too, the fugitives who escaped the ships were hunted down by the English and the Indians. The English put bounties on the Acadians and paid for the scalps of Acadians and their Micmac Indian allies.

On May 14, 1756, Lawrence set up a bounty of 30 pounds sterling for each male scalp over 16, and 25 for younger males or women and children. Although this was ostensibly limited to Indians, in practice the English paid the bounties without inquiring into the race of the original owners of the scalps.

The Rev. Hugh Graham, a Protestant minister in Nova Scotia, reported, "A party of Rangers brought in one day 25 scalps, pretending they were Indians, and the commanding officer gave orders that the bounty should be paid." When the man objected, he was told that "the French are all supposed to be out of the country, and. . .there is a necessity of winking at such things."

* * *

The Acadian exiles scattered along the Atlantic coast by their British oppressors naturally made every effort to escape their cruel fate. The British colonists, hostile to everything French, made no effort to restrain them, but also made no effort to help them. The only exception was Maryland, where the Acadians were made welcome, and where many of them settled.

For others, however, their only hope lay in escaping to French territory. They had a choice of four refuges. They could return to Canada, which after the peace treaty of 1763 was in British hands. They could sail to French colonies in the West Indies, such as St. Domingue, Martinique and Guadeloupe. They could go to France. They could go to Louisiana.

All four refuges received their share of the Acadian exiles, but the largest majority finally came to Louisiana. Those exiles in the Southern colonies of the Carolinas and Georgia were, of course, nearest to Louisiana, and they seem to have been among the first to arrive.

Many of them set out for the Mississippi, either by horse and wagon or by riverboat. Some of those in Pennsylvania floated down the Ohio and Mississippi rivers to French territory.

They kept no records, so there is no way of being certain who were the first to arrive, how many they were or from which colony they originated. It may well be, too, that some of the Acadians who originally fled to Canada were able to make their way to Louisiana by retracing LaSalle's route. But history is silent as to the details.

When they arrived, they probably settled along the shores of the Mississippi, north of the German Coast. Some of them later, perhaps, moved to join other Acadian refugees in the Opelousas and Attakapas areas. It is impossible to ascertain their numbers or to trace their routes, but word-of-mouth tradition has preserved several narratives of overland expeditions making the long and dangerous trip through the wilderness, exposed to hunger and thirst, exposure and Indian hostility.

Acadians who first left the Atlantic Coast colonies for the West Indies also turned their faces to Louisiana when they discovered that the tropical climate and the slave-oriented society of the "Sugar Islands" did not meet their liking.

In 1763, Charles Aubry, the military commandant in Louisiana, reported 60 Acadian families had arrived from St. Domingue, and that there were already so many Acadians in Louisiana that "we do not speak of them in the hundreds anymore, but in the thousands."

When the Treaty of 1763 was signed, many Acadians who had been imprisoned in Nova Scotia were released. Their farms were now occupied by English colonists, however, and they were forced to seek new homesteads and new means of livelihood elsewhere.

Some of them went to St. Pierre and Miquelon, two small islands in the Gulf of St. Lawrence that were still French possessions. Still others went to the West Indies and to Louisiana.

In 1764, a large group of these newly released Acadians, led by Joseph Broussard (dit Beausoleil), migrated to the West Indies. They had not been there long, however, before they were stricken by plague in that fever-ridden island. They decided to come to Louisiana, and when they arrived, Louisiana authorities gave them permission to settle around the Poste des Attakapas, in the southwestern part of the colony.

From these original settlers and others who followed them, there descended the present-day inhabitants of St. Martin, Lafayette, Iberia, Vermilion and St. Mary parishes.

We have no record of the dates of the arrival of the Acadians in the Attakapas country, but their chief leader, Broussard dit Beausoleil, signed a contract with a retired French army captain, Antoine Bernard d'Hauterive, who agreed to supply the Acadians with the beginnings of a livestock herd.

In addition to Beausoleil, the contract, signed on April 4, 1765, contained the signature of Pierre Arcenaud, Alexandre Broussard, Jean-Baptiste Broussard, Victor Broussard, Jean Dugas, Joseph Guillebeau and Oliver Thibadau.

Beausoleil died in October of the same year, probably from the plague that seems to have accompanied the Acadians from St. Domingue.

Among other Acadians whose deaths were recorded in the official registers in the St. Martin Parish courthouse, are François Arceneaux; Joseph Bellefontaine; Augustin Bergeron; Sylvain Breaux; Alexandre Broussard and his wife, Marguierite Thibodeaux; Victor Broussard and his wife, Isabelle LeBlanc; Jean Dugas and his wife, Marie-Charlotte Gaudin; Joseph Girouard; Jacques Hugon; René Robiceaux; and Charles Thibodeaux's widow, Brigitte Breaux.

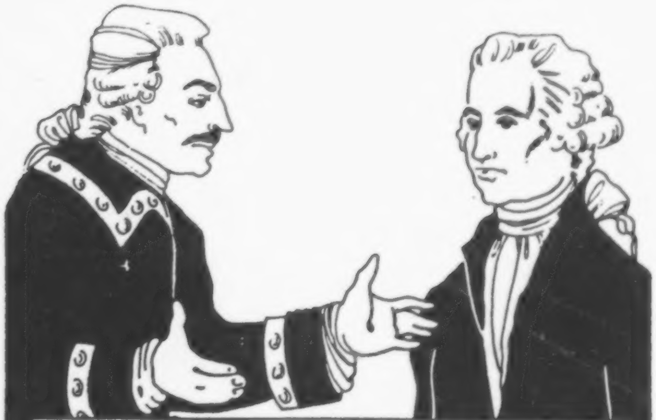
The registers also announce the christening of Anne Thibodeaux, daughter of Olivier Thibodeaux and Madeleine Broussard. This notice was signed by the Rev. Jean François, who signed himself as *curé de Nouvelle Acadie des Attakapas.*

Throughout the 1760s, Acadians continued to arrive in Louisiana from Canada, Nova Scotia and the West Indies, and joined their confreres who had already settled in the colony.

TERRITOIRE ANGLAIS
NOUVELLE ESPAGNE

AMERIQUE
DU NORD
1763

At the end of the French and Indian War (1754-1763) the Louisiana territory west of the Mississippi and the Isle of Orleans are ceded to Spain.



Mr. Peyroux goes to see Count Aranda, the Spanish ambassador, to plead the cause of the Acadians.

While many of the Acadian exiles in the English colonies came to Louisiana, others asked to be sent to France. This was particularly true of those in the northern and central colonies. Also, those Acadians held as prisoners of war in England were sent to France upon the signing of the Treaty of 1763.

In August of 1763, for example, 660 Acadians in Connecticut petitioned colonial authorities to be sent to France. There were 249 in New York and 280 in the Carolinas who also asked for French refuge. Another 187 families in Georgia and 383 in Pennsylvania were returned to France.

Of some 1,500 Acadians originally sent to Virginia, 866 survived to be returned to France. After the end of hostilities, the British themselves sent 2,452 Acadians, whom they had been holding as prisoners of war, to France.

The bulk of the Acadian exiles settled in Normandy, Brittany, Aunis and Guyène. For 10 years they subsisted there, hoping for some governmental program to furnish them with farmlands, or to permit them to settle elsewhere.

Attempts to settle the exiles in the interior of France fell through because there were no arable lands available in that country. As a result, most of the Acadians clustered in the seacoast towns and subsisted upon an allowance of six cents per day per person provided them by the French government.

It remained for Spain to come to the rescue of these Acadians.

In 1762, when they realized they were losing their war with England, French officials ceded the colony of Louisiana to Spain. It was a secret pact, which served two purposes. It kept the British from seizing Louisiana along with Canada and it rewarded the Spanish government for the help rendered to France during the war.

The Acadians had not been in France for many months before they began to consider Louisiana as a possible refuge. These feelings grew as the Acadians became progressively more disillusioned with the failure of the French government to find lands for them.

With the blessings of French officialdom, Acadian leaders sought the assistance of the Spanish ambassador in Paris, Don Pedro Pablo Abarca de Bolea, Count de Aranda.

The first contact was made by Peyroux de la Coudrenière, a resident of Nantes who had spent seven years and massed a fortune in Louisiana. He knew that the Acadians already in Louisiana would welcome their brethren in France and would assist them in settling new homes along the Mississippi and its tributaries.

King Charles III not only gave his consent to admit the Acadians to Louisiana, but agreed to assume the expense of transporting them to the colony and settling them in new homes.

"Thus, after many years of exiles, the Acadians finally found new homes for themselves and proceeded to carve out a "Nouvelle Acadie" in the Louisiana wilderness."

After lengthy negotiating, during which some of the Acadian leaders almost lost heart, the French crown gave permission for the Acadians to leave. More negotiations were necessary, however, before arrangements were completed. Who would pay the debts the Acadians had incurred during their long stay in France? What should be the fate of French women who had married Acadian men? And vice versa? Finally, all was settled and commissioners were dispatched to gather the signatures of those who wished to be repatriated in Louisiana.

A total of 1,508 Acadians registered their wishes to leave for Louisiana. Ships then had to be obtained and supplies gathered. More signatures were sought. The Spanish authorities were eager to receive as many Acadians as they could get because of these exiles' proven ability as farmers. Louisiana was greatly in need of men and women who could not only take care of their own needs, but produce a surplus.

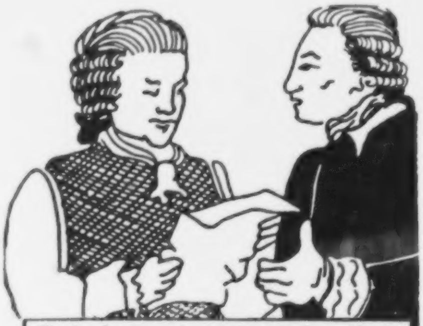
In addition, Spanish authorities knew that these new colonists would act as an implacable bulwark against the encroachments of the English who, after the Treaty of 1763, had taken over not only Canada but also all of the land east of the Mississippi as far south as Baton Rouge.

Finally, enough ships were obtained, but the winter months were judged too severe to put to sea, so another delay incurred. More negotiations had to be undertaken, and the masters of the ships had to be reimbursed for their long wait.

Finally, on May 10, 1785, after 29 years of aimless exile, the first group of 156 Acadians left France and sailed for Louisiana under the frigate "Le Bon Papa." The frigate made the voyage to New Orleans in 81 days, anchoring at the city on July 29, 1785. Only one death, that of an infant girl, marred the voyage.

A royal order had been dispatched to Don Esteban Miro, Spanish governor in New Orleans, ordering him to welcome the Acadians, settle them with the greatest speed, see to their needs and grant them tillable land, good homes, farming tools and a subsidy until they could support themselves.

Anselmo Broussard was named overseer for the Acadians, and Martin Navarro, the Spanish superintendent, was given the general supervision of the entire colonization project. They set up an "Acadian camp" at New Orleans to care for the immigrants until they could be settled on farms in the interior.



The Acadians are given rations, tools, and land in the districts of Attakapas, Opelousas, Saint James, Lafourche, Saint Gabriel and Natchez.

Once all arrangements had been made, 37 of the 38 families arriving on "Le Bon Papa" were given farms on the banks of the Mississippi at Manchac. The other family chose Bayou Lafourche.

"Le Bon Papa" was the first of seven ships arriving from France. In quick succession there arrived "La Bergère" with 73 families on Aug. 15 and "Le Beaumont" on Aug. 19, with 45 families. These families were quickly settled at Baton Rouge, Lafourche and the Poste des Attakapas.

The "St. Rémy" left France on June 20 with 325 passengers and 16 stowaways aboard. The ship was badly overcrowded, and smallpox broke out, killing 31 passengers at sea and in camp at New Orleans. Nueva Galvez, Lafourche and the Attakapas country attracted these families.

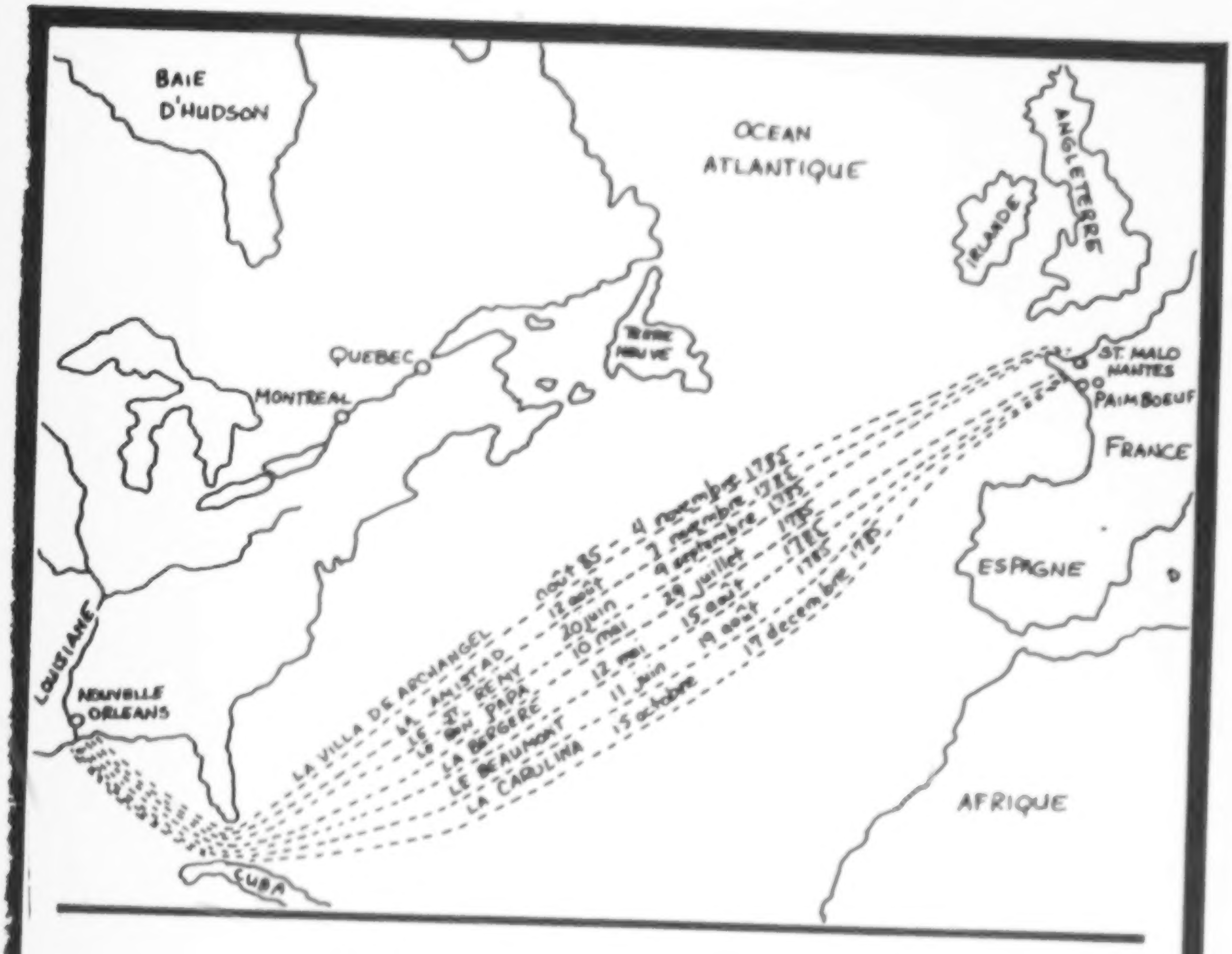
"La Amistad" arrived Nov. 7 with 68 families, followed by "La Villa de Arcangel" with 53 families. The latter vessel ran out of supplies and ran aground at Belize. Navarro rushed food, water and medical supplies to the ship, and she finally arrived at New Orleans. Most of the families in these two ships were settled at Lafourche and Bayou des Ecores.

The last ship to arrive, "La Caroline," anchored on Dec. 17, and its passengers were settled in Lafourche.

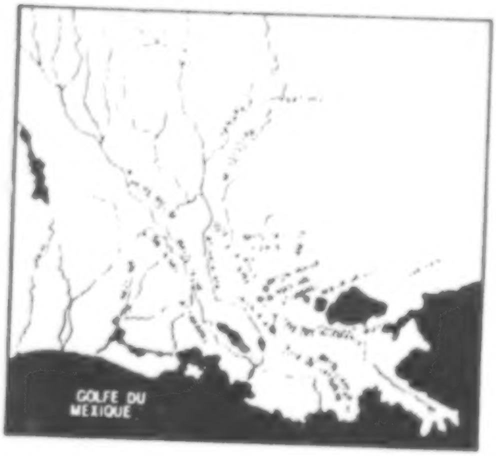
Altogether, the seven ships brought a total of 1,624 Acadians, plus a few Frenchmen, to Louisiana. Spain and Louisiana thus shared in the largest single trans-Atlantic colonization project in the history of the North American continent.

The Spanish government spent more than $61,000 in bringing the Acadians to Louisiana and some $40,000 after they had arrived. These new immigrants doubled the number of Acadians in the colony, the others, of course, having come from Canada and the English colonies.

Thus, after many years of exiles, the Acadians finally found new homes for themselves and proceeded to carve out a "Nouvelle Acadie" in the Louisiana wilderness.


BAIE D'HUDSON
OCEAN ATLANTIQUE
ANGLETERRE
IRLANDE
TERRE NEUVE
QUEBEC
MONTREAL
ST. MALO
NANTES
PAIMBOEUF
FRANCE
ESPAGNE
LOUISIANE
NOUVELLE ORLEANS
AFRIQUE
CUBA
LA VILLA DE ARCHANGEL
août 85
4 novembre 1785
LA AMISTAD
12 août
7 novembre 1785
LE ST. REMY
20 juin
9 septembre 1785
LE BON PAPA
10 mai
29 juillet 1785
LA BERGERE
12 mai
15 août 1785
LE BEAUMONT
11 juin
19 août 1785
LA CAROLINA
15 octobre
17 decembre 1785

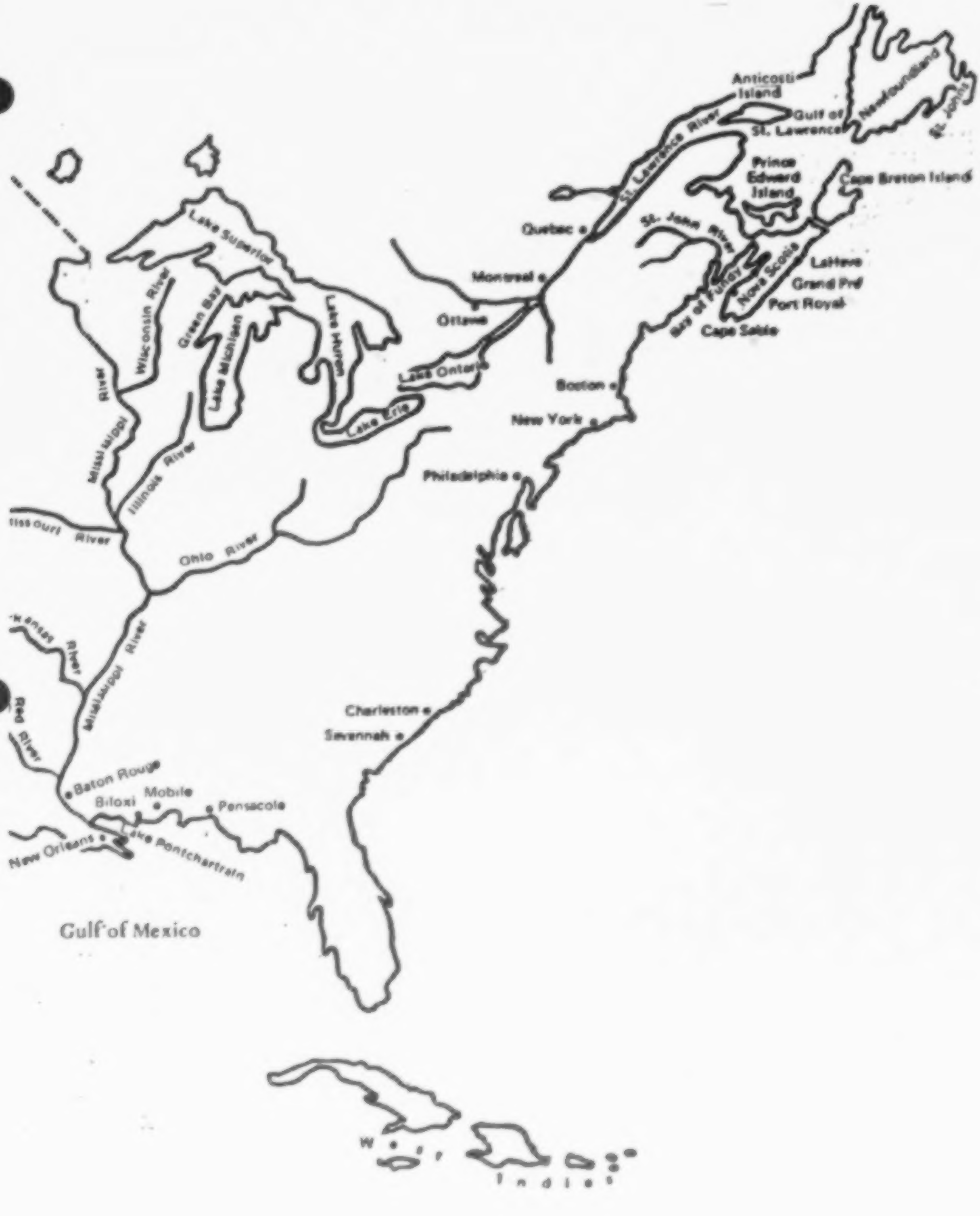
LES 7 EXPEDITIONS ACADIENNES DE 1785


GOLFE DU MEXIQUE

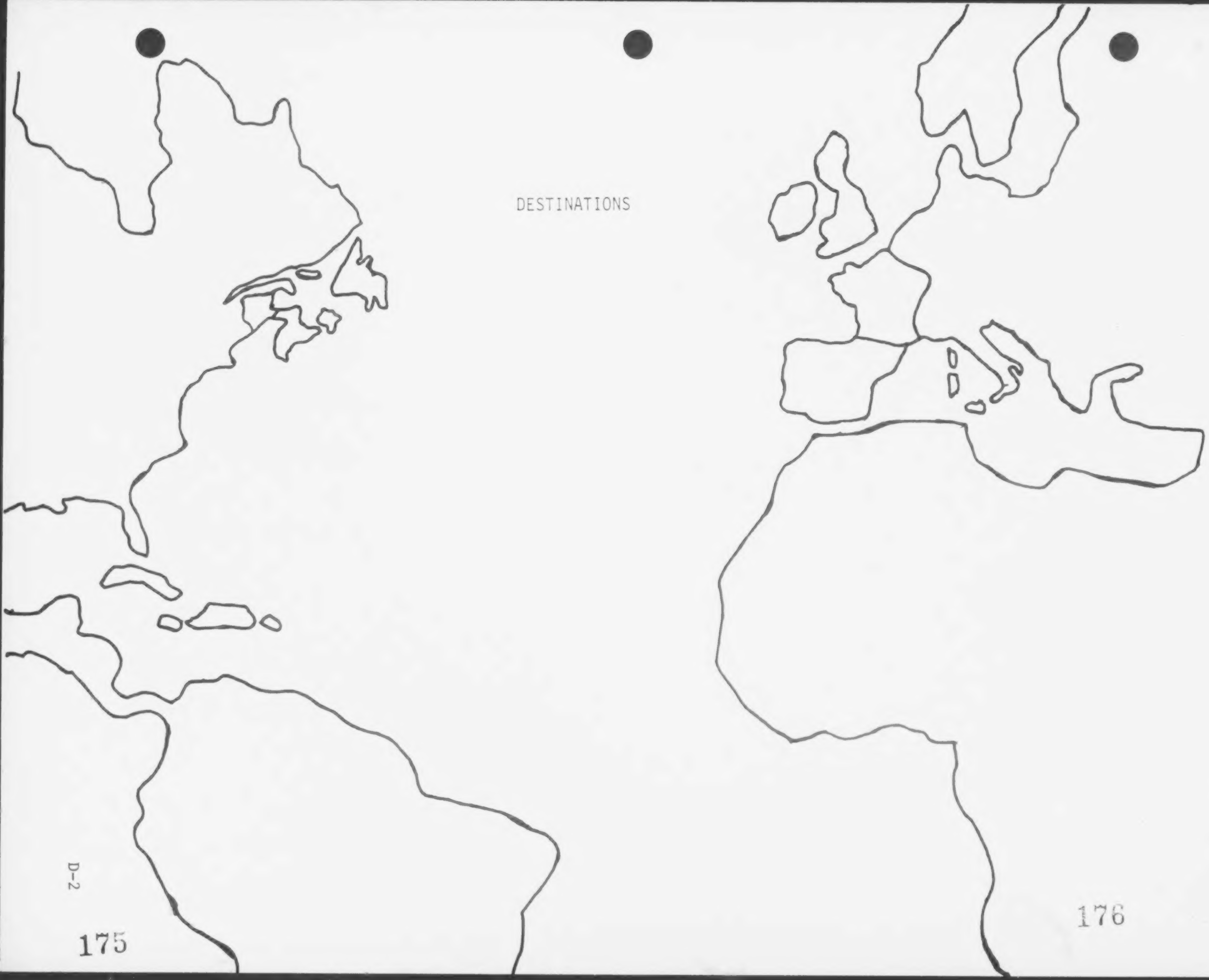
Between the 29th of July and the 17th of December, 1785, seven ships with 1,508 Acadians on board arrive in New Orleans. The seven groups of Acadians are received with kindness by the Spanish of the colony. After a brief sojourn in New Orleans the Acadians are given rations and tools and sent to their new districts of Manchac, Valenzuela, Attakapas, Baton Rouge, Lafourche, Nueva Galvez, Opelousas, and Bayou des Ecores.

APPENDIX D

Maps


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
Quebec
St. John River
Montreal
LaHave
Grand Pré
Nova Scotia
Bay of Fundy
Port Royal
Cape Sable
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Mississippi River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Illinois River
issouri River
Ohio River
ansas River
Mississippi River
Red River
Charleston
Savannah
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Gulf of Mexico
West Indies

FRENCH NORTH AMERICAN SETTLEMENTS



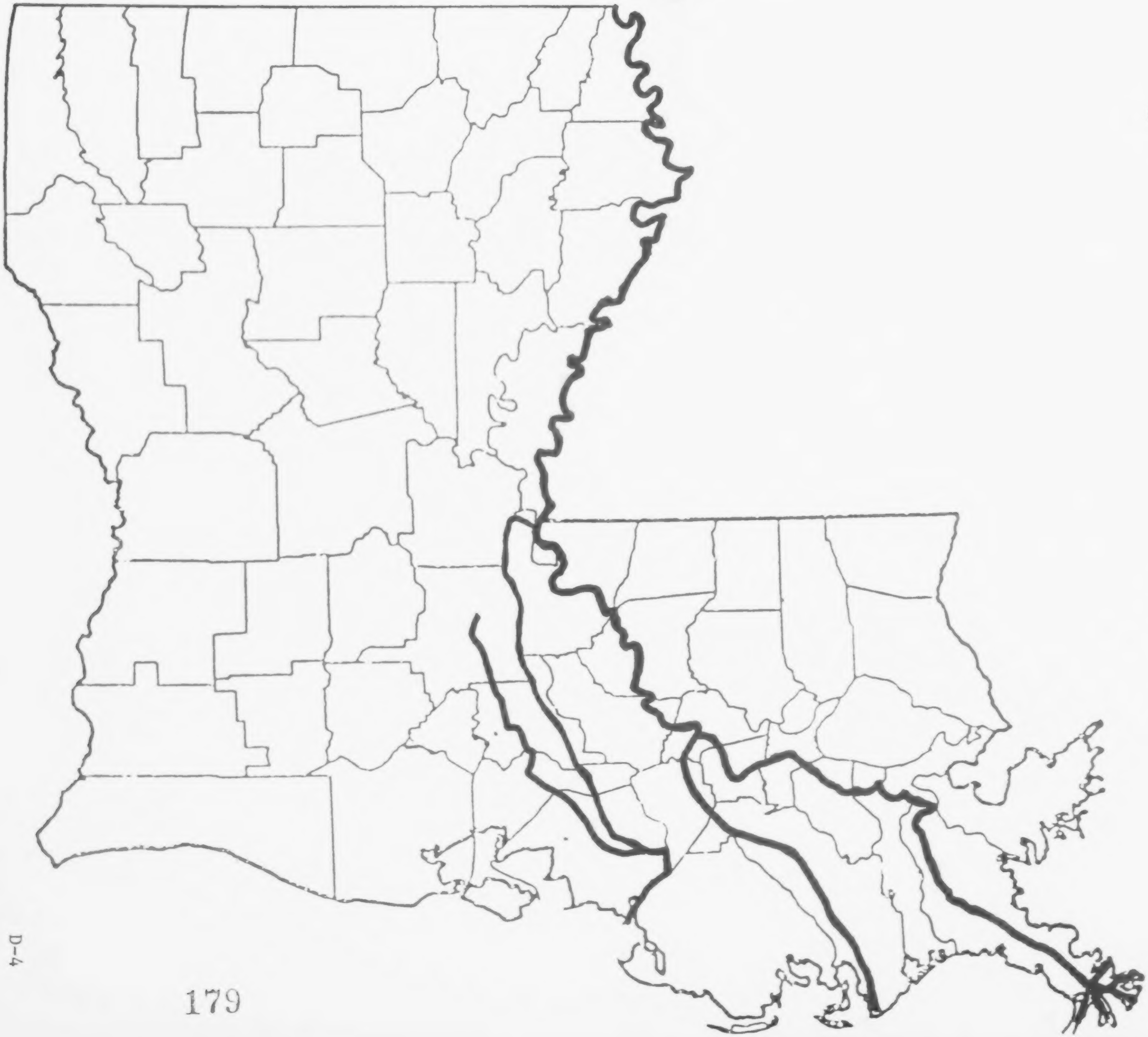
DESTINATIONS

D-2

PARISHES SETTLED BY ACADIANS

D-3

RIVERS

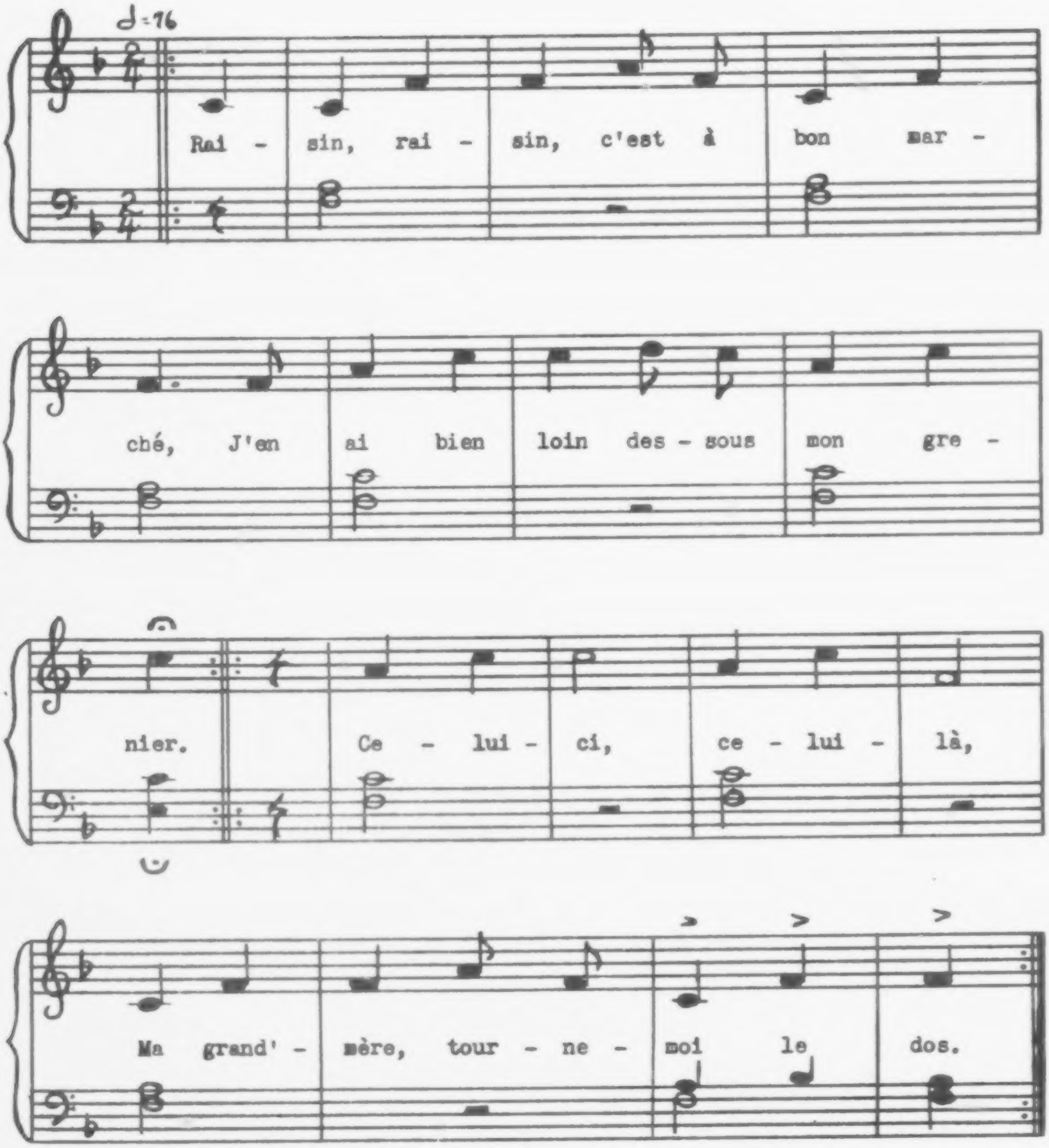


D-4

APPENDIX F

Danses Rondes

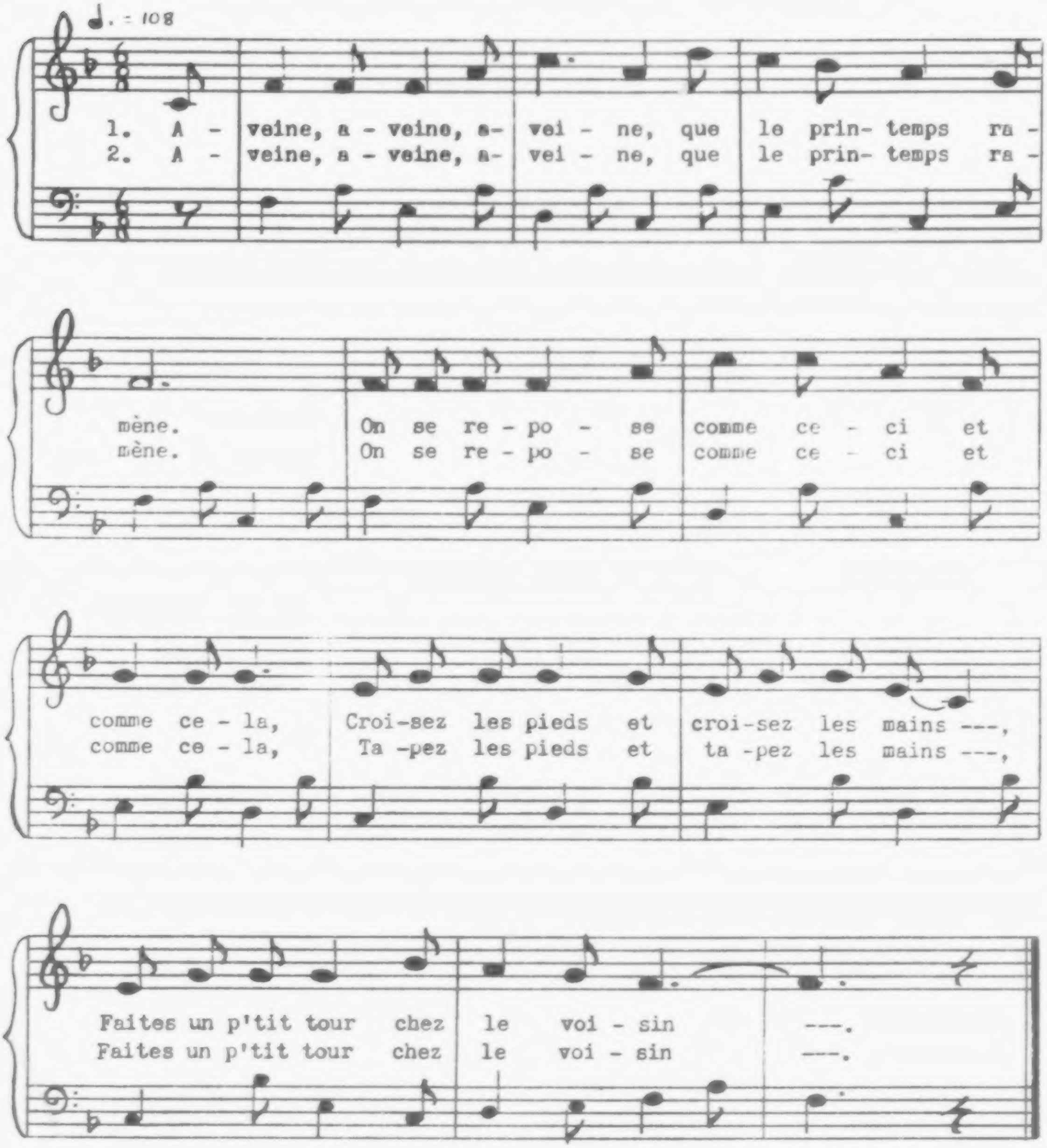
RAISIN, RAISIN



Rai - sin, rai - sin, c'est à bon mar - ché, J'en ai bien loin des - sous mon gre - nier. Ce - lui - ci, ce - lui - là, Ma grand' - mère, tour - ne - moi le dos.

Formation: Single circle of partners, girls to right of boys.
Measures 1-8: Circle right, one step to each measure.
Repeat: Reverse direction, and all circle left.
Measures 9-12: Hands still joined, all take two steps to center and two steps back to place.
Measures 13-16: Partners join hands and turn back to back in a skin-the-cat, or wring-the-dishrag figure, ending facing partner.
Repeat of Measures 9-16: Link right elbows with partner and swing around one and one-half times. Boy then releases girl to the boy at his right and receives new partner from boy at his left, swinging her around into position at his right.
Reform circle, and all join hands to repeat dance with new partners.

AVEINE


♩. = 108
1. A - veine, a - veine, a- vei - ne, que le prin- temps ra - mène.
2. A - veine, a - veine, a- vei - ne, que le prin- temps ra - mène.
On se re - po - se comme ce - ci et comme ce - la,
Croi-sez les pieds et croi-sez les mains ---,
Ta -pez les pieds et ta -pez les mains ---,
Faites un p'tit tour chez le voi - sin ---.

Formation: Single circle of partners, girls to right of boys.

Measures 1-4: All circle right, two steps to the measure.

Measure 5: Stop circling, drop hands, and cross arms or place hands on hips.

Measures 6-7: Put left foot forward, then right foot.

Measures 8-9: Suit actions to words, tapping foot and clapping hands. or crossing the feet and then the hands.

Measures 10-12: Swing partner half-way round, then reform circle for second stanza, with each boy taking girl now to his right for new partner.

CHAISE, CHAISE, CHAISE

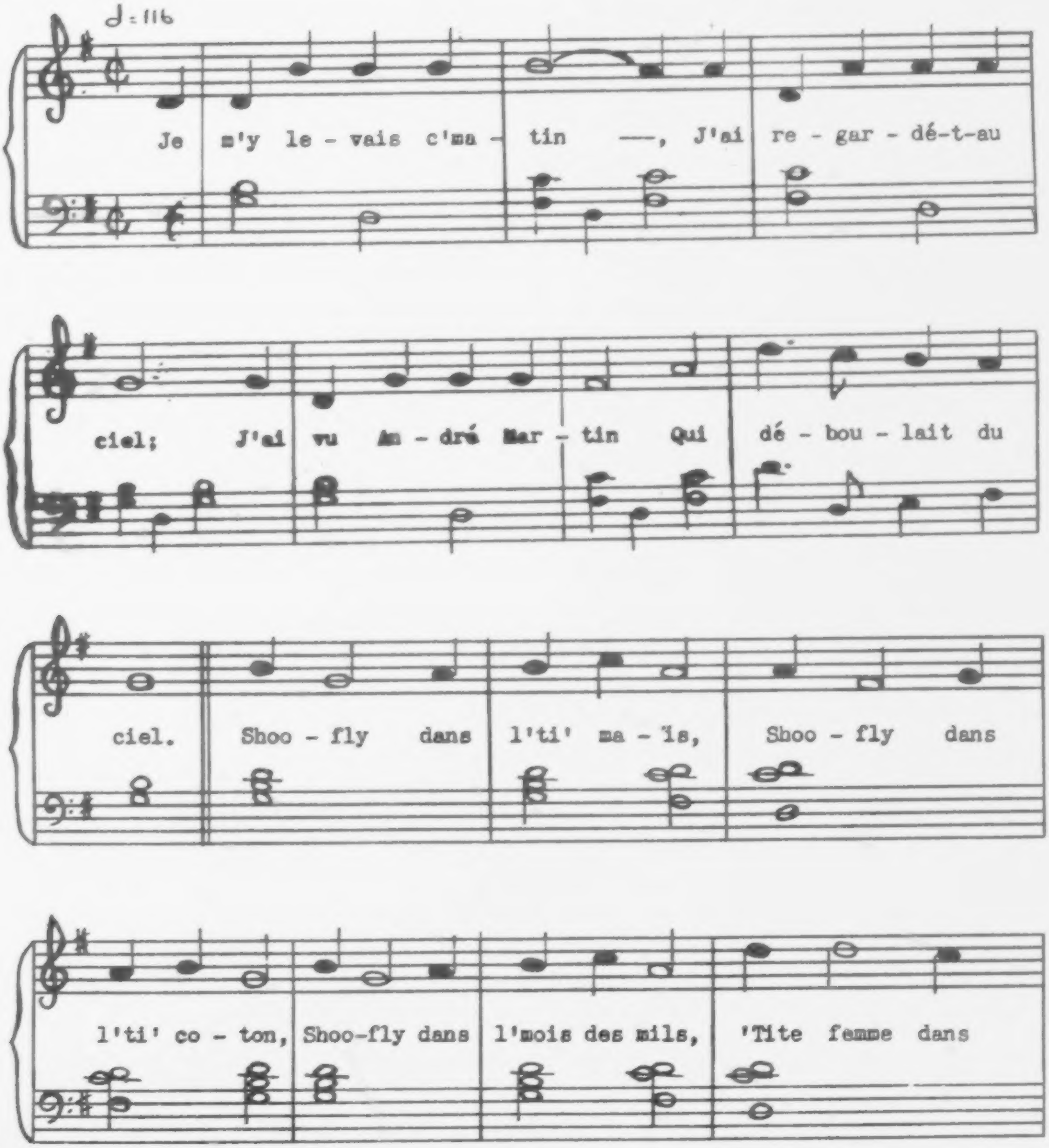
Formation: Single circle around a chair.

Measures 1-8: Dancers circle right as a girl, chosen beforehand, leaves ring to sit in chair.

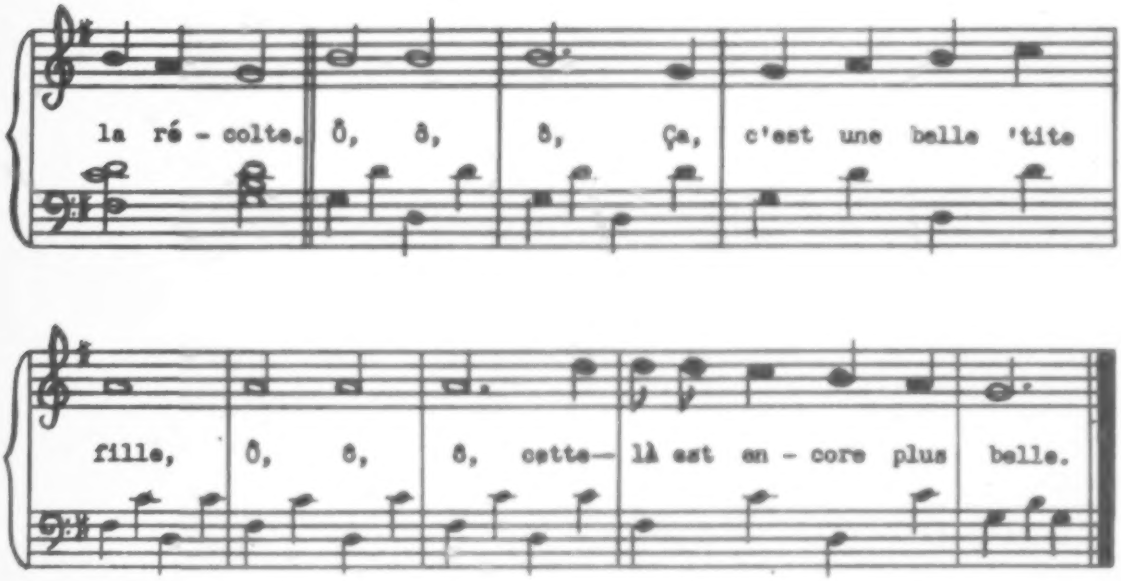
Measures 9-16: Girl rises, bows to boy of her choice, takes him to chair and leaves him there. She takes his place in circle.

Dance is repeated with boy sitting in chair and choosing girl to replace him, when "mon frère" is substituted for "ma soeur".

SHOO-FLY


= 116
Je m'y le - vais c'ma - tin —, J'ai re - gar - dé-t-au
ciel; J'ai vu An - dré Mar - tin Qui dé - bou - lait du
ciel. Shoo - fly dans l'ti' ma - ïs, Shoo - fly dans
l'ti' co - ton, Shoo-fly dans l'mois des mils, 'Tite femme dans

SHOO-FLY


la ré - colte. ô, ô, ô, Ça, c'est une belle 'tite
fille, ô, ô, ô, cette— là est en - core plus belle.

Formation: Single circle of partners, girls to right of boys.

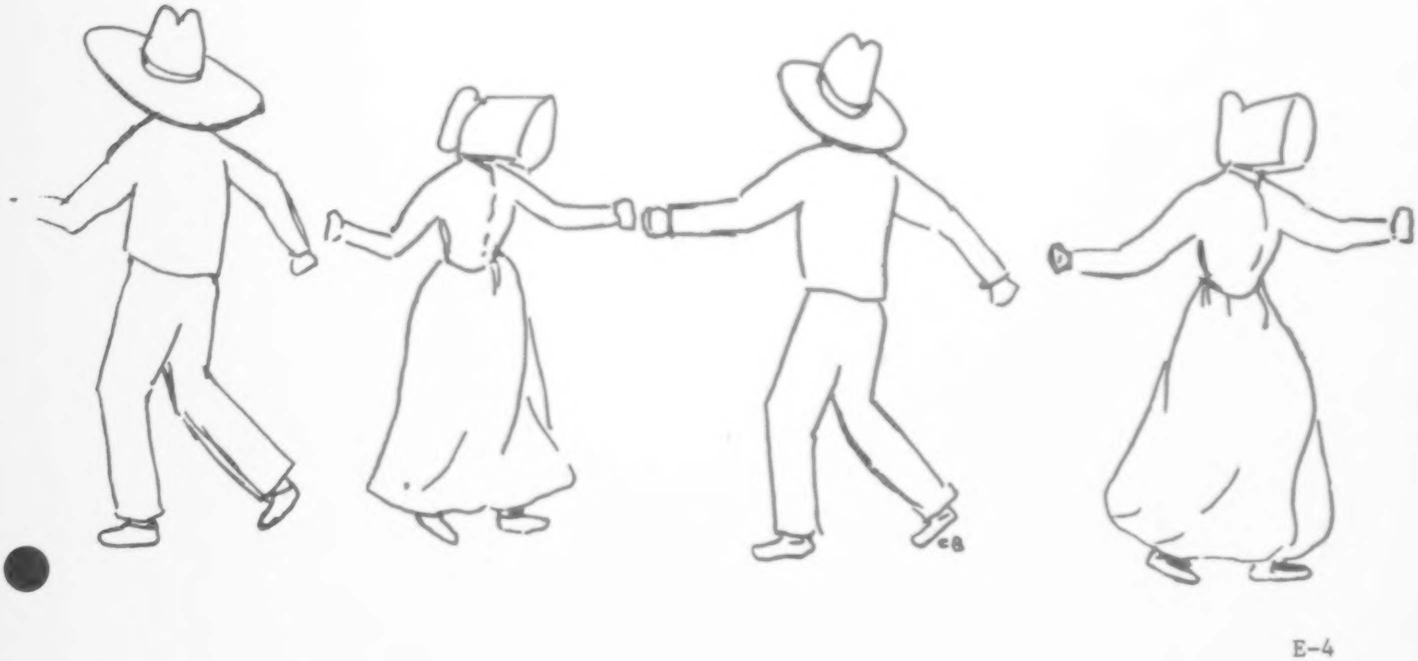
Measures 1-8: All join hands, and take four steps to center and four steps back to place, and repeat.

Measures 9-16: Grand right and left (half-way round the ring) to meet partner. If group is large these eight measures are repeated as long as necessary to meet partner.

Measures 17-20: Partners join left hands over joined right hands (skating position) and promenade around the ring to the right.

Measures 21-24: Drop hands, boys step back to girls behind them, thus changing partners, and continue to promenade.

All join hands and reform circle to repeat dance with new partners.



"CHAISE, CHAISE, CHAISE"

Hidden in the puzzle below are twelve French words from the song, "CHAISE, CHAISE, CHAISE". The words can be found horizontally, vertically, or diagonally. Use the answers to clues one through twelve to help you.

CACHER PAROLE

G	L	C	B	U	P	Z	S	W	P	I	E	D	S	T
K	P	L	I	F	R	A	G	E	S	U	N	D	Q	M
B	D	N	P	E	E	K	M	R	G	F	T	A	N	A
S	L	U	F	J	M	R	C	H	A	I	S	E	O	S
L	Z	W	O	E	I	B	R	G	H	T	I	M	V	C
B	A	M	S	O	E	U	R	S	E	U	M	P	S	S
A	D	C	T	I	R	Y	I	O	G	E	R	U	R	A
E	M	I	N	M	A	Q	T	I	P	M	S	E	D	I
K	H	C	D	E	H	L	M	R	O	E	C	O	N	M
A	V	I	E	Z	I	G	N	K	D	Q	R	L	P	I
Z	O	M	E	I	Z	P	G	N	S	U	M	D	B	E
Q	U	K	T	R	C	V	O	U	S	A	B	U	U	Z
F	R	E	R	E	A	U	Z	I	A	K	R	N	O	E

CLUES

1. The past tense and past participle of lose. ______________
2. An antonym for the word day. ___________
3. A pronoun that is singular and plural. __________
4. Sunday is the ______________day of the week.

* The song, CHAISE, CHAISE, CHAISE can be found in Les Danses Rondes by Marie del Norte Theriot and Catherine Blanchet.

5. The plural of foot. __________

6. A possessive pronoun (2 letters) _____

7. A word that is a homonym for own. __

8. Seat that has a back and, sometimes, arms, usually for one person. __________

9. A sibling is a __________ or ______________.

10. Term used to refer to a score of zero in tennis. __________

11. The opposite of today. __________________

12. Words like a, an, and __ are called articles.

Margaret Brailey

CHAISE, CHAISE, CHAISE

(Traditional Round Dance)

Assisez-vous, ma soeur dessus la chaise, chaise, chaise!
Vous avez perdu ca q'vous aviez,
Ca q'vous aimiez hier au soir.
Levez-vous dessus vos pieds,
Et le premier q'vous saluerez
S'ra celui qui s'assira dessus la chaise, chaise, chaise!

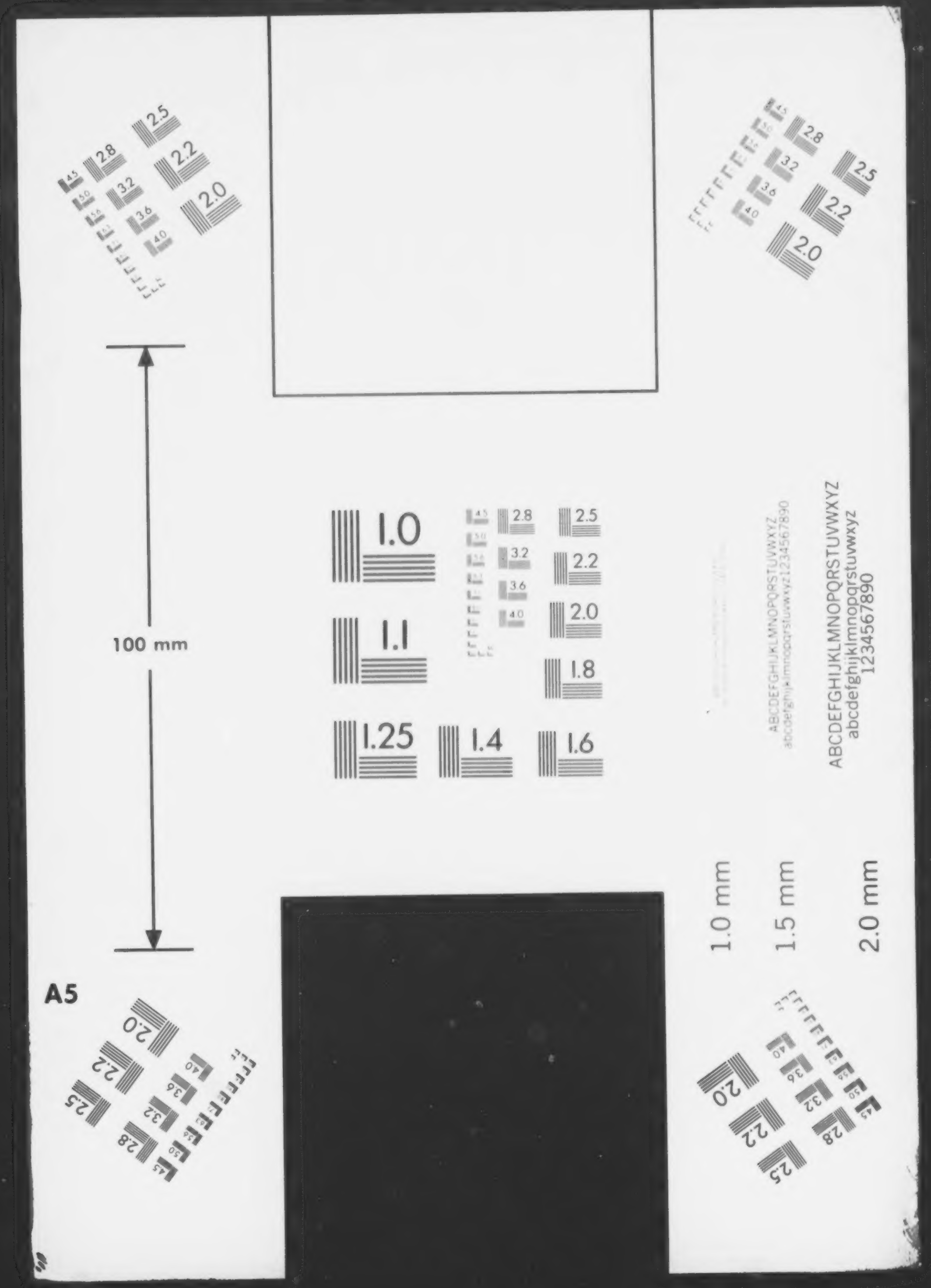
CAJUN FRENCH POLKA

Directions for dance steps:

1. Couple stands side-by-side with the man on the left side of the lady.
2. The inside arms arms are positioned around each other's waists.
3. As the music begins, the couple takes three steps forward beginning with the foot on the outside.
4. On the 3rd step forward they both hop, bringing the inside knee up.
5. Continue forward movement taking three more steps without the hop. (You should end up with the outside leg Pointed forward)
6. Immediately face each other and assume a dance partner position.
7. From here you will do the polka step 4 times in a clockwise circle. (The man leads beginning with his left foot and the lady begins on her right foot)
8. After the 4th polka step the couple assumes a side-by-side position and takes one step back with the outside foot.
9. Repeat steps 1 - 8.

Submitted by Doris J. Henry

* These steps are illustrated on the video for Louisiana French Folk Music 360 at the Vermilion Parish Library, Abbeville, Louisiana.

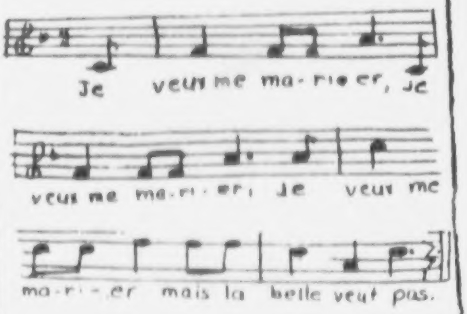

A5
100 mm
1.0
1.1
1.25
1.4
1.6
1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0
4.5
5.0
ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890
ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890
1.0 mm
1.5 mm
2.0 mm

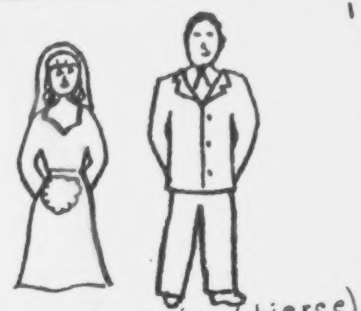
Teaching "Je Veux Me Marier"

This is the story of a young man who wants to get married, but faces many obstacles. It is suitable for grades 5 on up.

Below you will find a miniaturized copy of a booklet illustrating this song. It can also be acted out by four children as the rest sing the song. English translations are listed so that a French vocabulary may be developed.

Je Veux Me Marier

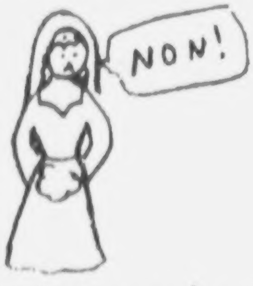

Je veux me ma-ri-e-er, Je
veux me ma-ri-er, Je veux me
ma-ri-er mais la belle veut pas.



Je veux me marier (tierce)

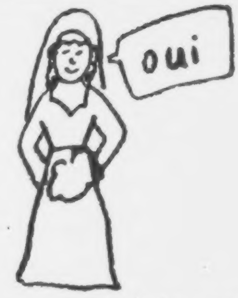
Je - I
veux - want to
marier - get married

(tierce) - say 3 times



mais la belle veut pas

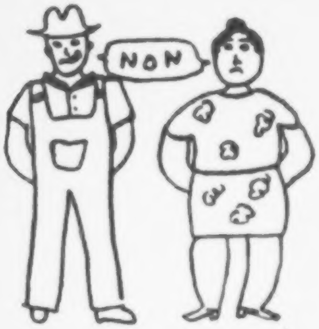
mais - but
la - the
belle - girlfriend
veut pas - doesn't want to



La belle veut (tierce)

La - the
belle - girlfriend
veut - wants to
(tierce) say 3 times

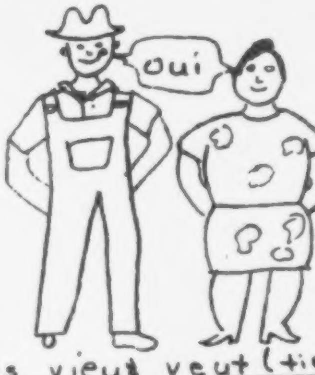
4



mais les vieux veut pas

mais - but vieux - parents
les - the veut pas - don't want

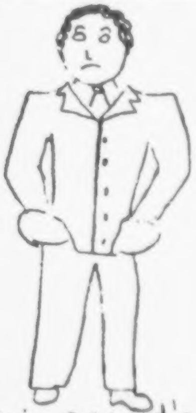
5



Les vieux veut (tierce)

Les - the (tierce) - say
vieux - parents 3 times
veut - want to

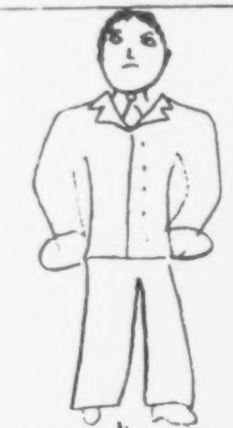
6



mais j'ai pas d'argent

mais - but d'argent -
j'ai pas - I don't have money

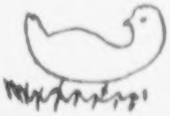
7



J'ai pas d'argent (tierce)

J'ai pas - I have no d'argent - money

8



et les poules pond pas

et - and
les - the
poules - hens
pond - lay
pas - not

APPENDIX F

Learning French Can Be Fun

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LEARNING FRENCH CAN BE FUN

by

Judy Broussard, Loretta Broussard, Sheran Lee,
Peggy Marceaux, and Lola Potier

I. Introduction

In the fall of 1982, Forked Island-E. Broussard Elementary School was formed when Forked Island Elementary and E. Broussard Elementary were consolidated. At that time the principal and faculty began planning activities for the students in the school. It was decided that a Grandparents' Night would be held to honor all grandparents in the community.

Since ours is a French-speaking community, it was decided that a French program would be presented on Grandparents' Night. The band director taught the fourth graders several French songs which were sung in Acadian costumes in front of a scale-model Acadian house. Needless to say, the program was a tremendous success. At the beginning of the 1983-84 school year, people were asking if there would be another Grandparents' Night.

This year, when the first graders were preparing for a field trip to Acadian Village, their teachers taught them several French songs as part of an Acadiana unit. They presented these songs on Grandparents' Night, along with songs by the fourth graders.

The faculty members from Forked Island-E. Broussard Elementary, who are enrolled in Music 360, decided to develop activities which could be used by all teachers in grades K-6. By exposing the children in our school to the French language and to folklore through these activities, we hope to involve more students in the Grandparents' Night program and share the knowledge they gain with others. Some of the activities discussed could be used at higher grade levels with minor modifications.

The activities have been divided into three types - initiating, learning, and culminating. This listing of activities is in no way complete - others will be added as they are developed - but we feel this is a good beginning for any teacher.

This unit is designed to develop the following skills:

1. Counting from one to ten in French
2. Naming colors in French
3. Naming family members in French
4. Naming animals in French
5. Naming body parts in French
6. Designating right and left in French
7. Increasing French vocabulary
8. Appreciating French folklore through dances, songs, games, and stories

II. Objectives

After participating in the learning activities in this unit, the students should be able to:

1. Count from one to ten in French.
2. Name colors in French.
3. Name family members in French.
4. Name common animals in French.
5. Name body parts in French.
6. Designate right from left in French.
7. Say more French words than they could at the beginning of the unit.
8. Appreciate folklore through songs, dances, games, and stories.

III. Activities

A. Initiating Activities

1. Bulletin board - As each skill is developed, appropriate pictures will be displayed along with the French word under it. These will be changed several times during the unit.
2. Film (see Appendix)
3. Any French book available to the teacher can be read to the students followed by a discussion of the story. Using French, the teacher can also tell the children a familiar story.
4. Play "French Baseball" - Divide the class into two teams. As a student comes to "bat", the teacher "pitches" him a French word. The "batter" must then tell what the word means. If he gives the right meaning, he moves to first base. If he gives the wrong meaning, he is out. When a team has three outs, the other team comes to "bat".
5. Begin a classroom French dictionary on a flip chart, in a folder, oversized book, etc. (The method used can vary to meet the needs of the class.)
6. Set up a Louisiana-French learning center. Included will be children's books (see bibliography), pictures, magazines (*Acadiana Profile*, *Louisiana Life*, *Louisiana Conservationist*), teacher-made puzzles, etc.
7. The students will find out from their parents if they are of French ancestory or not. Students in primary grades will simply tell if they are or not. Students in grades four through six will write a short autobiography.

B. Learning Activities

1. As each skill is developed and taught, words and pictures will be added to the classroom French dictionary. Entries will vary according to the grade level and what was learned the previous year.
2. Picture-word cards will be displayed in the classroom throughout the teaching of the unit and will be used for reviewing.
3. Songs will be taught to the students throughout the unit. They can be used to introduce, teach, or reinforce a skill. (see Appendix)
4. Teacher-made games can be developed to teach the various skills. For example, a French version of "Simon Says" (naming body parts in French), matching games, relays, following direction games, etc.
5. Teacher-made dittos/booklets can be used in teaching various skills.
6. Films, filmstrips, slides (see Appendix).
7. Listening to records for enjoyment, identifying instruments, learning songs, etc.
8. Students can be taught various folk dances from *Les Danses Rondes* or other sources.
9. Students can dramatize familiar stories in French. Older students can be given an opportunity to research French folklore, create, and perform their own plays.
10. Students can listen to stories read or told by the teacher throughout the unit (see bibliography).
11. Students can perform fingerplays to introduce, teach, or reinforce skills.

BEST COPY AVAILABLE

12. Various creative writing activities relating to folklore can be used and displayed.

13. After listening to a story, the students can be asked to draw a picture about the story.

14. Students will make finger puppets, paper bag puppets, popsicle stick puppets, etc. to use in fingerplays and dramatizations.

15. Invite story tellers and musicians from the immediate community.

16. Use the resource file in the library to invite guest speakers from elsewhere - Catherine Blanchet, Mary Alice Fontenot, Inez Catalon, etc.

C. Culminating Activities

1. Field trip to Acadian Village in Lafayette.
2. Attend a boucherie. If that is not possible, use a video or photographs.
3. Cajun Day at school - dress in Cajun dress, invite musicians, story tellers, etc.
4. Cajun Food Fest at school - students will be asked to bring in various foods.
5. Perform at Grandparents' Night.
6. Perform at nursing homes and health care centers.
7. Social Studies Fair Projects.

APPENDIX G

Louisiana French Oral Literature: An Overview

Louisiana French Oral Literature: An Overview

Barry Jean Ancelet
The University of Southwestern Louisiana

In the past, Louisiana French oral literature has been studied simply for its reflection of French and African cultural origins. In these terms, the search for traditional tales became little more than a search for Old World vestiges. This was certainly due in part to the linguistic particularity of the area as well as to past trends in folklore scholarship which placed a premium on the discovery of long, European-style fairy tales as collected by the Grimms in Germany, or of animal tales as found in the literary versions of Joel Chandler Harris' Uncle Remus stories. Alcee Fortier's almost exclusive emphasis on the animal tales among New Orleans black Creoles in his landmark 1890s works stressed the Louisiana/Africa connection. In the 1920s and 30s, Calvin Claudel and Corinne Saucier sought fairy tales and numbskull tales in an attempt to demonstrate the Louisiana/France connection. Like her predecessors, Elizabeth Brandon collected material in the 1940s which focused on the Louisiana/France connection, though she did record other tale genres in a quest for thoroughness. The connections exist; however, to present only the stories which justify them blurs the image of Louisiana French oral literature unnecessarily.

Louisiana is not simply a French or African cultural outpost. Richard M. Dorson points out in *Buying the Wind: Regional Folklore in the United States* that "distinctively French elements are not as conspicuous as might be expected in the Cajun folklore."[1] The fact is that the Cajuns and Creoles of Louisiana have less connection to France and Africa and more connection to North America (where they have spent the last three centuries) than idealists like to admit. While it is true that interesting parallels can be drawn between the Old World and Louisiana, the other, quite active aspects of Louisiana French folklore should not be neglected.

The repertoire of oral literature in French Louisiana can be divided into vestiges and active oral entertainment. The first category includes animal tales and fairy tales (märchen), often the only genres represented in past scholarship. These folktales are usually part of the passive repertoire of Louisiana French storytellers. They lack currency and are often heard only by the likes of a persistent folklorist who might ask for them specifically. They are, nevertheless, an important and respected part of French Louisiana's folklore heritage. Tellers of these tales are invariably revered as bearers of tradition, and the tales are immediately recognized as research finds.

Although there are many fables which cast animals as characters in Louisiana, the most popular animal tales are the Bouqui and Lapin cycle. These tales have origins in the French *fabliaux*, but their most stunning origins are African. The name of the foil character Bouqui (Bouki) means hyena in the Oualof dialect of Senegal, where that animal is cast in the same role opposite the more clever hare. Bouqui and Lapin have counterparts in West Indian (Bouki, Malice or Anansi and Lapin or Rabbit) and Black American (Brer Fox and Brer Rabbit) traditions. The following tale is a variant of type 47 A *The Fox Hangs by his Teeth to the Horse's Tail,*[2] often told to explain the origin of the harelip (the hare laughs so hard at his duped victim that he splits his lip). This type seems to be especially popular in the black tradition, with versions reported from Africa, the West Indies and the South.

G-2

"Tiens bien, Bouqui"

(Martin Latiolais; Catahoula)

French Version	*English Version*
Tu vois, il y a un *joke* pour Bouki et Lapin aussi... Ils étaient à la chasse dans le bois. Et, ça fait, ils ont vu un ours après dormir, couché après dormir. Ça fait, Lapin (il bluffait tout le temps Bouki, tu vois!), il dit à Bouki, "Attrape sa queue!" Ça fait, Bouki a parti, en peu de temps, il approchait l'ours. Il a fait un tour après la queue. Ça a réveillé l'ours, il y a pas de doute. L'ours a parti avec. Lapin était à côté, il disait, "Tiens bien, Bouki! Tiens bien, Bouki!" Il dit, "Comment tu veux moi je tiens bien, mes quatre pattes, ils touchent par terre!" D'après moi, l'ours était après courir manière vite. Bouki, il touchait pas par terre!	There was a story about Bouki and Lapin...They were hunting in the woods when they came upon a sleeping bear. Lapin convinced Bouki to catch the bear by the tail. When he did the bear awoke and ran off with Bouki hanging on by the tail. Lapin laughed, saying "Hold him, Bouki! Hold him!" "How should I hold him?" retorted Bouki, "My feet aren't touching the ground!"

Fairy tales, though rare, are always impressive when encountered in the field. They often show clear connections to European tradition, mentioning kings and castles, yet are invariably adapted to the Louisiana experience. In this tale, a variant of type 513 B *The Land and Water Ship*, a typically French and Franco-American hero, Jean l'Ours, is aided by his marvelous companions to eventually win the hand of the princess and the riches of the kingdom. He proves to be a gracious winner, giving the king his special possessions in return. Reported by the

Grimms (Nos. 71 and 134), this tale is popular in French and Franco-American tradition. In Africa, it is told with animal characters.

Jean l'Ours et la fille du Roi

(Elby Deshotels; Rydell)

French Version

Je suis surement pas un conteur de contes, mais j'ai appris des contes, quand j'étais petit avec mon père et ma mère. Et mon papa, c'était un chanteur et c'était un raconteur de contes, son nom, c'était Marcelus Deshotels. Et dans ce temps-ça, ils avions pas beaucoup des affaires à faire d'autre chose que d'assir et conter des contes. Et moi, j'ai appris une partie des contes.

Et il y a un conte il contait, c'était pour Jean l'Ours et la fille du Roi. Le Roi était beaucoup, beaucoup riche. Il était millionaire un tas de fois. Et il était beaucoup jaloux. Il avait une belle fille. Elle avait des grands cheveux jaunes, et les yeux bleus. Et il quittait pas personne parler avec sa fille. Et il avait tout le temps dit qu'il aurait fallu que quelqu'un la gagne pour la marier.

Et il y avait un jeune homme, son nom, c'était Jean l'Ours. Et il a déménagé au ras de chez le roi un jour. Et Jean l'Ours avait beaucoup de la capacité. Et il était beaucoup glorieux de ça il avait. Il avait les plus beaux cochons il y avait. Tout ça Jean l'Ours avait, c'était le meilleur. Et il croyait qu'il avait le meilleur coureur il y avait.

Et dans son organisation, il avait le Grand Coureur, le Grand Tireur, le Grand Souffleur, et le Grand Crieur...et le Bon Attendeur, il attendait beaucoup bien.

Ça se fait, un jour la fille du roi a été, elle s'est baignée. Il y avait un beau lac, et elle allait les après-midi, elle s'est baignée. Et Jean l'Ours approchait, et il a tiré des pierres après.

Elle lui dit, "Jean l'Ours je connais c'est toi qu'es là. "Mais," elle dit, "si mon père t'attrape, il va couper ton cou!"

Il dit, "Je suis venu ici, la fille du roi, pour te demander pour me marier." Il dit, "Je t'ai pas jamais vue, mais, je connais que t'es réellement une belle fille." Il dit, "je veux te marier."

"Bien, mais, tu peux pas me marier. Je peux pas me marier, autrement que mon père me dit que tu m'as gagnée." Et elle dit, "si tu veux prendre des chances, peut-être tu pourrais me marier."

Ça se fait, un jour, il y a eu un encan de cochons, et le roi a arrivé avec une belle bande de cochons. Et il a commencé à dire comment ses cochons étaient beaux, et comment ils estiont gros, ils estiont ci, ils estiont ça. Et Jean l'Ours lui a dit, "Mon roi, c'est pas des beaux cochons que

English Version

I'm no storyteller, but I learned a few from my father and mother. And there's one he used to tell about Jean l'Ours and the king's daughter.

The king was very rich and very jealous. He had a beautiful daughter with long blond hair and blue eyes. No one was allowed to speak to her and she would marry only if she were won.

There was a young man named Jean l'Ours who came to live in the kingdom. He was gifted and proud of all that was his for he had only the best. Among his friends were the Great Runner, the Great Shooter, the Great Blower, the Great Shouter and the Great Listener.

One day, while the king's daughter was bathing in a beautiful lake, Jean l'Ours came and attracted her attention by throwing stones into the water. She said, "Jean l'Ours, I know you, but you should beware for if my father catches you here, he will cut your throat."

He said, "I've come to ask you to marry me. Although I've never seen you, I know of your beauty and I want to marry you." "I cannot marry," she answered, "unless my hand is won. If you wish, you may try your luck."

So, one day, the king brought his pigs to market, boasting of them greatly. Jean l'Ours told him that his pigs were finer and showed him. The king was forced to admit that those of Jean l'Ours were better than his own.

Another day, Jean l'Ours and the king met in the forest. They were hunting deer. Jean l'Ours had killed a large deer, but the king had none. Jean said, "If you had dogs like mine, you might kill a deer."

The king answered, "I have the best hounds available in the land." Jean l'Ours released his dogs and in no time at all, they returned with a beautiful deer which they killed.

Jean l'Ours said to the king, "I want to ask for your daughter's hand." The king answered, "Jean l'Ours, you cannot marry my daughter. That would take millions of dollars and jewels...more than you could possibly have."

Jean l'Ours said, "I'll bet that my runner can beat your runner in a race." The king was thought to have the greatest runner in the land, a Great Indian who ran like the wind. So they arranged a race which would cover 500 miles.

At the crack of the starting pistol, the Great Indian ran off far ahead of the Great Runner of vous avez." Il dit, "Vous devriez voir les miens."

Ça se fait, il l'a invité, et le roi a été, et surement ceux à Jean l'Ours étaient un tas plus beaux que les siens.

Et un jour, il a rejoint le roi dans le bois, il était à la chasse. Et Jean l'Ours avait tué deux gros cheuvreuils. Et le roi avait pas de rien. Il avait pas tué rien. Il dit à le roi, "Si t'aurais des chiens de chasse, des taiâux comme ça moi j'ai, tu pourrais tuer un cheuvreuil."

Le roi dit, "j''ai les meilleurs taiâux il y a qui chassent."

Ça se fait, Jean l'Ours a laché ses taiâux, et dans peu de temps, ils ont remené un cheuvreuil, et ils l'ont tué. Et il dit à le roi, "J'aimerais marier ta fille."

Le roi dit, "Jean l'Ours, tu peux pas marier ma fille. Ça prendrait des mille et des millions de piastres, et des bijouteries, et tout ça qu'il y aurait dans le monde, pour ma fille.

Jean l'Ours, il dit à le roi, "Je vas te parier que mon coureur peut courir plus vite que le tien." Et le roi avait le plus beau coureur, le plus vite il y avait, il pouvait courir vite comme le vent; c'était un grand sauvage.

Ça se fait, un jour, ils ont eu un rendez-vous. Ils ont fait un rendez-vous et Jean l'Ours avait amené tous ses hommes avec lui. Il fallait ça court cinq cents miles.

Ça se fait, Jean l'Ours avait son Grand Coureur, et le roi avait son Grand Sauvage.

Jean l'Ours. Late that afternoon, they could see the Great Indian coming in the distance but the Great Runner could not be seen.

Jean l'Ours called his Great Listener to put his ear to the ground to locate him by sound. "I can't hear him," said the Great Listener, "for all the noise of the grass growing." So he went in a clear spot and listened. "I hear him; he's snoring."

Jean l'Ours said to his Great Shooter, "Climb to the top of that tall pine and look for him." The Great Shooter climbed the pine tree and saw the Great Runner sleeping on a pine knot. He carefully took aim with his long rifle and shot the pine knot from under his head about 200 miles away.

The Great Shouter then shouted, "The Great Indian is coming fast. It's time to run," and the Great Runner began running.

Then Jean l'Ours told the Great Blower to blow a hole between the Great Runner and the finish line. The Great Blower put a finger on his nose to cover one nostril so as to prevent creating an earthquake, and blew a large crevice before the runners. As they crossed the finish line, there was less than half an inch between them, but the Great Runner had won.

So, the king's daughter ran to Jean l'Ours, saying "You have won me. I give you all my love."

The king took Jean l'Ours home with him and gave him his

Ça se fait, quand le pistolet a craqué, le grand sauvage a parti loin devant le coureur à Jean l'Ours. Et dans l'après-midi tard, ils ont vu le sauvage qu'était après revenir et ça voyait pas l'homme à Jean l'Ours.

Ça se fait, Jean l'Ours a appelé son Bon Attendeur. Il lui dit, "Mets ta tête sur la terre, peut-être tu vas l'attendre, il est peut-être après dormir."

Ça se fait, le Bon Attendeur a mis sa tête par terre. Il dit, "Je peux pas l'attendre. Il y a trop de train." Il dit, "L''herbe est après élever." Ça se fait, il a été dans le brûlé, ayoù il y avait pas d'herbe. Il a mis sa tête, il dit, "Je l'attends , il est après ronfler."

Ça se fait, il a dit à Bon Tireur, "Grimpe dans la tête du grand pin, et vois si tu peux le voir."

Ça se fait, il a grimpé dans le grand pin; il l'a vu. Il avait sa tête dessus un noeud de bois gras. Et il a pris sa mire, il était au dessus de deux cents miles. Il a pris sa bonne mire avec sa grande carabine, il a tiré et il a ôté le noeud de bois gras dessous la tête du Grand Coureur.

Et le Grand Crieur, il a crié, "Le sauvage est après venir si vitement. C'est l'heure, faut tu viens."

Et l'homme à Jean l'Ours a parti pour courir, mais il avait son Bon Souffleur avec lui. Avant le sauvage a arrivé, il dit à Bon Souffleur, "Ecoute, tu pourrais pas nous souffler une mer," il dit, "quelque chose pour l'arrêter?"

money and jewels. He gave him his castle and all he had. Jean l'Ours accepted graciously, and gave the king his dogs, his pigs and a beautiful river to fish in, in return. And Jean l'Ours took the king's daughter.

Il dit, "Well, il est assez au ras," il dit, "faudra je souffle juste dedans une narine parce que il y aura un tremblement de terre et," il dit, "je vas tout tuer tout le monde il y aura alentour d'icitte." Ça se fait, il a mis son doigt sur un bord de son nez et il a soufflé dans une narine, et ça fait une crevasse qu'avait des mille de pieds de creux. Et les pierres et tout ça, ça tombait.

Il dit à son Grand Souffleur, "Resouffle," il dit, "une petite orange, un oragan, pour l'empêcher d'arriver."

En même temps, le Grand Coureur à Jean l'Ours a cassé la ligne, ils estiont moins qu'un demi-pouce de différence mais il avait gagné.

Ça se fait, Jean l'Ours était planté. La fille du roi, elle est venue, elle s'est envoyée dedans ses bras. Elle dit, "Jean l'Ours, tu m'as gagnée. Je suis pour toi. T'as tout mon amour."

Ça se fait, le roi il a dit, "Jean l'Ours, faudra tu viens avec moi à la maison." Il dit, "J'ai des choses je veux te donner." Ça se fait, il l'a amené dans sa maison. Et il l'a amené dans une grande chambre qu'il y avait beaucoup, beaucoup des valises tout le tour de la chambre. Et il a ouvert ces valises, et ils estiont pleins des bijouteries: des diamants, des rubies, et tout ça que tu peux t'imaginer qui valait des millions et des millions de piastres. Il dit, "Jean l'Ours, je te donne ça." Et il dit, "Je te donne mon *castle*." Et il dit, "Je te donne tout ce que j'ai; c'est pour toi."

Et Jean l'Ours, il a dit, "Je vous remercie pour ça que vous m'a donné, mais," il dit, "j'ai quelque chose que je veux vous donner, moi aussitte." Ça se fait, il lui a donné ses chiens. Il lui a donné ses boeufs. Il lui a donné ses cochons. Et il lui a donné une grosse rivière pour lui pêcher dedans. Et Jean l'Ours avait la fille du roi.

Ça c'est la finission du conte à Jean l'Ours et la fille du roi.

When Corinne Saucier concluded her introduction to *Folk Tales from French Louisiana* with the statement that the collection of thirty-three stories was small but "representative...of our Southern Louisiana form of oral literature known as folklore, a heritage that is disappearing in our mechanized age,"[3] she was thinking of oral literature in narrow terms. The Louisiana/Old World connection, so important to past Louisiana French folklore scholarship, may now be fading, but oral tradition in general certainly is not. It has evolved, following the American trend, in the direction of the shorter joke form and the lie or tall tale which fall into the second category: active oral entertainment. Tellers of these stories are not always revered; more often, they are taken for granted, even tolerated, and their stories considered nonsense. Yet, these are the modern jesters who provide their community with important social needs: laughter within their own contexts and self-criticisms through humor. Their tales occur naturally and spontaneously, without solicitation and even despite protests. They thrive in bars and barbershops, outside church services and service stations,

at wakes and cake sales, wherever people gather. If these genres are included in the description of Louisiana French oral literature, then the folklore of the region is in no danger of disappearing. On the contrary, the Cajuns and Creoles esteem and encourage good tellers and "liars." One can hardly avoid hearing, in groups of two or more French-speakers, "t'as entendu le conte pour..." ("Have you heard the one about...").

One of the most popular characters in Louisiana French joke-lore is the small, but clever trickster who succeeds in extracting himself from difficult situations by means of his wit and ruse, always taking care to avoid a direct confrontation. In this tale, involving motifs J 613 "Wise fear of the weak" and J 814.4 "Flattery of the wicked to escape death at his hands," the hero prudently gets over his anger when he finds himself faced with an adversary much larger than he expected.

La jument verte
(Felix Richard; Cankton)

French Version

Ils m'ont dit à Church Pointe, il y avait arrivé, des années passées, c'est comme je te dis, il y avait du monde là qui avait des coeurs.

Et il y avait un bougre, un vieux garçon. Il avait jamais essayé à sortir, parce que son père, il continuait à l'écharlanter.

"Ecoute, garçon, t'aurais un goût d'aller au bal, et t'aurais un goût de rencontrer des filles, peut-être te choisir une fille pour ta femme, mais," il dit, "écoute, c'est pas tout ça, non. T'as pour avoir assez de quoi quand tu vas te recontrer une dame, en tous cas tu te décides de te marier peut-être pas longtemps après. "Il dit, "Quoi c'est que tu vas soigner cette femme-là avec? T'as pour avoir de quoi pour avoir une femme. T'as pour avoir un cheval et un boggué, ça c'est sûr, et," il dit, "t'as pour avoir de l'argent. Ça fait, tu peux pas aller te marier avec les poches vides."

Ça fait, lui, il a écouté son père et il était derrière pour se faire de l'argent. Il pouvait pas rentrer sa recolte assez vite. C'était mettre ça à la banque et puis il la comptait souvent. Et un de ces jours, il allait venir à en avoir assez, et il pourrait aller au bal.

Ça fait, il était rendu vieux garçon. Encore dans le temps l'argent était rare. Il pouvait pas s'en trouver un tas. Il travaillait tout ça il pouvait, sur tous les côtés. Quand il avait pas d'ouvrage chez lui, il travaillait à faire des fossés, et le diable et ses cornes.

Ça fait, un bon jour, il y a quelqu'un de se *partners* qui dit, "Ecoute voir. Moi, je crois t'es après manquer le *show*." Il dit, "Quand tu vas t'apercevoir, t'es après écouter ton papa-là, c'est bon. Oh! C'est une belle chose. C'est rare les enfants qui écoutent leur père, d'une certaine manière, aussi bien que ça. Mais écoute. Il y a une limite dans cette affaire. "Mais," il dit, "tout à l'heure, tu connais quoi ce qui va arriver? Tu seras rendu

English Version

Years ago near Church Point, people were tough. There was one fellow who had never gone courting because his father always warned him to be fully prepared before trying to meet a girl who might become his wife. So he worked hard to make money, put off going out to the dance, and soon found himself an aging bachelor.

One day, a friend told him that he could not put off courting too much longer or soon he would be too old to find a wife. So he decided to go to the dance that Saturday night, but not without concern for his fancy buggy and shiny black mare, because of the practical jokers. He went to the dance at the Point and tied his horse and buggy under the outside light to ward off would be tricksters. No one failed to notice the beautiful new horse and buggy just outside the door.

Later, when he went outside to get a drink of whiskey and to check on his precious horse and buggy, he was shocked to find that the horse had been spray-painted green. He stormed back into the dance hall, climbed up on the musicians table, stopped the music and began shouting that he wanted to know who could have done such a dirty trick as to paint his horse green, that he wanted to meet with this person for he had something to tell him. A large fellow with chest hair showing through his unbuttoned shirt, with low-slung pants and a handkerchief stuffed in one pocket, came forward and said, "I'm the one who painted your mare, what do you have to say?"

"Oh," the other replied, "just that the first coat is dry and she's ready for the second."

trop vieux, quand tu vas aller au bal, c'est des jeunes filles qui restent-là." Il dit, "Les vieilles sont toutes parties, il y a quelqu'un qui les a pris. Ça fait, toutes celles-là qui seront là seront un tas plus jeune que toi. Quelle c'est tu crois qui voudra toi? Tu seras trop vieux, tu pourras pas t'en trouver une. Ça fait," il dit, "écoute. Avant tu manques le bateau, tu ferais mieux venir au bal, et puis c'est comme ça que tu vas trouver une femme."

Ça fait, lui, naturellement, il était pas comme ces jeunes petits bougres-là qui allaient au bal sur en *ride* ou quelque chose comme ça. Lui, il avait son boggué neuf. Et puis, il avait une belle bêtaille noire. Ça sortait pas de l'écurie, cette affaire.

Ça fait qu'il a décidé d'aller au bal là-bas à la Pointe. Il a été bonne heure, juste après le soleil couché. Ça fait, il y avait un poteau de lumière dehors qui était allumé. Et il a figuré, "*Well*, je vas mettre mon boggué là, et ma bêtaille en bas de la lumière-là. Ça fait, je suis sûr, il y a rien qui va les toucher. Il y a des constables ici. Aller mettre mon boggué dans le noir là-bas, eux peut massacrer mon boggué. Quelqu'un peut couper le *top* ou..." tu connais.

Ça fait, pour être sûr que rien arrive, il l'amarre au poteau ayoù la lumière était. Ça fait, quelqu'un est arrivé, ils ont vu cette belle bêtaille et ce beau boggué. Ils avaient jamais vu ça, tu connais. Il y en avait des bons boggués, mais ça avait pas le boggué, pas comme lui. Bougre-là, un petit brin de poussière et il faulait il le lave.

Ça fait, tout à l'heure, il s'avait amené une toupette , tu connais, dans le bas du boggué. Dans le temps, c'était du *moonshine* et tu pouvais pas boire ça dans la salle, pas proche. Et il avait chaud dans la salle. Il était après avoir un bon temps. Ça fait, il décidé il aurait été dehors et puis se ramasser un petit coup de ce *moonshine* il avait, et puis voir à sa bêtaille et son boggué.

Il arrive là-bas. Eux avaient peint sa jument verte avec de la peinture. Non mais, monde, monde, monde' Quand il a vu ça, ça l'a foutu en feu, tu vois.

Ça fait, il revient dans la salle. Il monte sur la table de musiciens. Il arrête la musique. Il lève ses deux mains en l'air. Il a commencé à annoncer qu'il pouvait pas voir dans le monde qui dans le tonnerre qu'avait fait ce qu'ils avaient fait avec sa bêtaille, drette là à bic-à-blanc en bas de la lumiére. Il dit que quelqu'un a venu peindre sa bêtaille vert.

Il dit, "Qui-ce aurait fait ça?" Et puis, il se cognait l'estomac, tu connais, comme s'il avait devenu un taureau tout de coup.

Tout à l'heure, il s'en vient un bougre en travers de la salle qui avait la chemise déboutonnée avec le jabot grand ouvert, avec les culottes qui étaient après

pendre un peu bas et il avait le mouchoir juste manière enfoncé dans sa poche. Il veint au ras de la table de musiciens-là. Il avait son estomac plein de crins, tu comprends. Il se cogne dans l'estomac comme ça.

Il dit, "C'est moi le boulé qui a peint la jument," il dit; "Quoi ce que t'as pour dire pour ça?"

"Mais," il dit, "j'ai venu pour te dire qu'elle est sèque, elle est parée pour une seconde couche."

Sometimes the joke is much quicker, based on a clever or absurd retort.

Les oeufs craqués
(Adley Gaudet; Bayou Pigeon)

French Version

Il y avait une femme dans Lafayette. Elle a été à la grocerie. Elle dit à Monsieur Viator, elle lui a demandé voir combien est-ce qu'il vendait ses oeufs.

Il dit, "Trente-cinq sous la douzaine pour les bons, mais," il dit, "les massacrés, ceux-là qui sont craqués, c'est vingt-cinq sous la douzaine." Elle dit, "comment ça serait de m'en craquer trois ou quatre douzaines?"

English Version

There was a woman who went to the grocery store and asked how much the eggs cost. The owner answered, "Thirty-five cents a dozen, except for the cracked eggs which are only twenty-five cents."

"Then how about cracking me three or four dozen?" she retorted.

The tall tale tradition is very popular in French Louisiana. When Revon Reed once pointed out to a group of visiting French journalists that Cajuns were "artistic liars," he was not refering to their mendacity but to their penchant for *le conte fort*, the whopper. Tall tales are perhaps most interesting when competition develops between several tellers who try to see which of them can most deftly stretch the limits. Indeed, there are even stories concerning this competition. This tale, a variant of type 1960 D *The Great Cabbage*, is an excellent example.

La pomme de choux et la chaudière
(Stanislaus Faul; Cankton)

French Version

Une fois, il y avait deux camarades, mais il y en a un, il était menteur, menteur, menteur, mais ça s'adonnait bien. Ça fait, le grand menteur, il a été au Texas, lui. Et il s'avait convenu, il aurait été rester au Texas.

Ça fait, il dit à l'autre, il dit, "Viens avec moi, allons rester au Texas. Il y a de la bonne terre là-bas. Il y a moyen de faire des récoltes, ça fait drôle."

"Oh," l'autre dit, "non, moi je fais ma vie ici. Moi je veux pas aller là-bas. Je vas m'ennuyer," il dit, "je pourras pas rester."

"Oh non," il dit, "tu t'ennuyeras pas," il dit, "c'est des belles places." Enfin, il dit, "Moi, je suis *gone* rester."

"Mais," il dit, "Va. Si c'est bon, plus tard, je vas peut-être aller."

Ça fait, le bougre a été. Il a déménagé là-bas. Dans l'année d'après, il a revenu faire une

English Version

Once there were two friends. One was quite a stretcher of the truth, but they got along famously. Then the liar moved to Texas. He tried to get his partner to go with him, but the other said that he was comfortable in Louisiana. The liar told him of the great crops raised in Texas, but the other declined still, saying that he might decide to go if all was as good as the other claimed.

A year later, the liar returned with wonderful news of Texas. He went to see his friend.

"Why are you still scratching that same poor old ground?" he asked.

"Just happy to make a living."

"Come to Texas. There's wonderful soil there. One man grew a head of cabbage so big that one hundred sheep were able to escape the rain under its leaves.

The liar continued to tell

promenade par ici. Il a emprunté un cheval pour lui *ride*. Il a passé en avant de chez l'autre bougre, et son camarade était après rabourer. Il arrive.

Il dit, "Pourquoi t'es après graffigner toujours la vieille terre?"

"Ah bien," il dit, je suis après faire ma vie."

Il dit, "Tu viens là-bas au Texas, c'est là il y a de la bonne terre."

Mais il dit, "Comment, quoi c'est vous autres fait?"

Il dit, "Ecoute. Je vas te dire une chose." Il dit, "Il y a un homme, il a fait une pomme de choux," il dit. "Il a cent têtes de mouton, et les cent moutons vont se coucher à l'ombre en bas de cette grosse pomme de choux."

L'homme lui dit, "Mais, c'est sûr une belle pomme, je m'imagine."

Ça fait, le bougre a continué à reconter toutes sortes des affaires, tu connais, comment il avait vu, quoi il avait entendu...Un bout de temps; mais là, c'est que c'était rendu à midi. L'homme voulait s'en aller dîner, lâcher pour aller dîner.

Le bougre lui dit, "Moi, depuis je suis *gone*," il dit, "quoi t'as vu de nouveau?"

Mais il dit, "J'ai vu cinquante-z-hommes après faire un chaudière. "Il faulait (dans ce temps là, tu connais, il faulait ça cogne, ça visse ça,) Il dit, "avec chacun un marteau, assez loin à loin qu'un entendait pas l'autre cogner."

marvelous stories of the greatness of Texas. He finally asked his friend what news since his departure.

"I saw fifty men making a large kettle, each rivetting with a hammer, and they were so far apart that none could hear the blows of the others."

"What in the world did they want to do with such a large kettle."

"Cook your cabbage," his friend snapped back.

"Oh," mais il dit, "Quoi ils voulont foutre avec cette chaudière?"

Mais il dit, "Cuire ta pomme de choux."

Ça lui a donné la chance d'aller dîner.

Also included in the active oral literature category are the legendary and personal experience stories of the region. These genres are often situational in that the legends and stories are stimulated by an event or passing remark. Sometimes, reference to a particular legend is limited to a single, summary comment which provokes an appropriate image among those present who understand the reference without a developed explanation. Occasionally, for newcomers, outsiders and folklorists, an indulgent individual becomes storyteller to relate the whole legend. A fragmentary allusion is thus enlarged to become a piece of oral literature.

Easily the most popular legendary stories concern the discovery of buried treasure and the unusual and/or supernatural phenomena which accompany attempts to unearth it. Taboos and spirits abound in this tale which, as usual, ends with the treasure seekers abandoning their project in the face of overwhelming spiritual activity.

Le contrôleur et sa bible

(Léonard Gauthreaux: Cecilia)

French Version

J'ai été rencontrer un vieux homme à Marrero, et il m'a conté une histoire. Il a été chercher pour un trésor avec d'autres hommes. Et il avait un contrôleur qu'avait amené une bible pour

English Version

A man went treasure-hunting with some friends and they took along a Spirit controller with a Bible in case they encountered any ghosts. When they came upon the treasure, they saw a

contrôler les spirits. Et quand ils arrivaient à la place, ils ont vu un gros cheval s'en venir à travers du bois avec un homme dessus, et quand il a descendu, c'était plus un homme qu'était sur le cheval, c'était un chien. Et il dit, le chien a venu se frotter sur ses jambes. Il dit, il grognait. Il dit, le chien, il connaît le chien était après le toucher, mais il sentait pas à rien. C'est comme si c'était juste du vent. Et il dit, ils sont tous sauvés, il a perdu son chapeau et ses lunettes et il a tout déchiré son linge. Et le contrôleur a jamais vu sa bible après ça.

man on horseback riding toward them, when the man dismounted, he turned into a dog and came up to them growling to rub himself on their legs. When he touched them, they felt only a wind. They all ran off including one man who lost his hat and tore his pants and the Spirit controller who lost his Bible in the excitement.

Often ignored for its supposed lack of traditional pedigree, the personal experience story deserves a place in a description of Louisiana French oral literature. The original incident is related, expanded, polished and embellished to become a full-blown story, with a beginning, climax, *dénouement* and end. Historical truth becomes less important than psychological truth in the mind of the teller. These stories are often masterpieces of oral literature, frequently requested by an eager audience of family members and friends who delight in hearing them told and retold. They become tales in form and function, if not in origin. The following tale concerns the common practice on the Louisiana frontier of ruffians taking over a dance hall for their amusement on Saturday nights. This same story, told invariably "for cash," is said to have happened in a multitude of country dance hall throughout South Louisiana.

Victor et Arthur essaient de casser le bal

(Adley Gaudet; Bayou Pigeon)

Vieux Victor Vaughn était un batailleur, tu sais, c'était un bon batailleur. Il était connu, vieux Victor Vaughn, et un des cousins à Pap, vieux Arthur Gaudet. Ils ont été pour casser un bal un soir.

Le cousin à Pap dit à vieux Victor, "Vic allons casser le bal à soir."

Il dit "All right!"

Il y avait un jeune homme et il était petit. Il avait juste à peu près cinq pieds, vieux Jake Maveux. Et ça, c'est *correct*, ouais. C'est un joke dans une manière, mais c'est vrai.

Il dit, "Vic, moi je vas rentrer en dedans-là, et toi, mets-toi à la fenêtre en dehors et compte-les." Il dit, "Moi je va les passer en dehors."

Ça fait, vieux Jake s'en vient en dansant. Il l'attrape par le col et par la ceinture.

"Boy," il dit, "c'est pas rien pour passer vieux Jake en travers." Jake pesait à peu près quatre-vingt dix livres, tu sais. Il le passe en travers la fenêtre. Il tombe dehors.

Vic dit, "Un!"

Boy, il y a quatre ou cinq qui lui ont tombé dessus, l'autre. Lui, il était grand, Arthur Gaudet. Ills l'ont sacré à travers de la fenêtre. Il tombe en dehors.

Vic dit, "Deux!"

"Euh, euh...Vic!" il dit, "Compte pas ça icitte, c'est moi!"

Old Victor Vaughn was a well-known fighter. And he and cousin Arthur Gaudet went out to break up a dance one night. They went into the dance hall and Arthur said to Victor, "You stand by the window and count them as I throw them out."

Little Jake Mayeux came by dancing and Arthur grabbed him and threw him out the window. But Jake only weighed ninety pounds.

"One," said Victor.

Then four or five fellows fell upon Arthur and threw *him* out the window.

"Two," said Victor.

"No, Vic," said Arthur, "don't count this one. It's me."

It should be clear from these representative examples collected since 1974 that oral literature is alive and well in French Louisiana. Devolutionary theories which predict the disintegration of folklore usually are formulated in terms of a static view of folk culture. If Louisiana French folklore is considered in terms of its natural, organic changes, a more accurate account of it can be made. To be sure, early scholars of Louisiana folklore were working within the current trends of the discipline before the more recent developments in contextual and performance approaches. It remains true, however, that the limited view of folktales they took with them to the field exacted little more than the animal and fairy tales specifically requested. The interpretation of this waning resource inadvertently produced a distorted picture of Louisiana French oral literature and prematurely rang its death knell. In the spirit of Mark Twain who once said, "The rumors of my demise are greatly exaggerated," a wider, more open-ended approach shows the tradition still quite rich and healthy right into the 1980s.

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APPENDIX F

Cajun Music: An Effective Barometer of Louisiana French Society

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A St. Landry Parish student experimenting with Cajun music on an accordian. The music uniquely expresses the traditions of Louisiana's Cajun people.

Cajun Music:
An Effective Barometer Of
Louisiana French Society

Barry Jean Ancelet
The University of Southwestern Louisiana

The French-speaking Cajuns and Black Creoles of Louisiana are presently in the midst of a major cultural and linguistic renaissance. Everyone concerned with this Louisiana-French movement is keenly aware of the important social changes involved in such a renaissance. An historical perspective is essential to understanding these dynamic changes in the present and the potential directions for the future. As a particularly powerful and active folk artist expression, it is not surprising that Cajun music has proven to be an effective barometer of Louisiana-French society, announcing major directions in its development.

After the exile in 1755, many Acadians arrived in Louisiana from Nova Scotia and began the enormous task of resettlement in the virgin land west of the Mississippi. They stubbornly began reestablishing the cohesive Acadian society that had emerged in their former homeland. This new society proved to be equally cohesive. Many other ethnic groups came to Louisiana only to become enculturated into Acadian society. Originally German, Spanish and Anglo-American families all learned the language and adopted the ways of their Acadian neighbors. Subsequent French immigrants offered little resistance to the burgeoning Acadian society. Descendants of Napoleonic troops as well as descendants of aristocratic Creole families gradually adopted many of the Acadian ways and eventually began to identify with the former exiles from Acadia. The foundation was laid for a new ethnic group: the Cajuns, with roots primarily in Acadia, and with many influences from enculturated groups, strictly a Louisiana-French phenomenon.

An Acadian-Style house located in the Bicentennial Park at Port Barre, Louisiana. The Acadians built simple homes which suited their rural lifestyle.

It was in this new Cajun society that Cajun music was born. Bearing signs of strong Black influence and often making heavy use of the newly-borrowed German accordion in addition to the familiar fiddle, this essentially French folk music developed its own distinct identity as the Cajuns were developing a distinct identity as a social group. It was during these years just after the turn of the 20th century that area musicians developed the style, form and repertoire that can be described today as the core of Cajun music.

Four factors contributed to alter the course of this social and cultural reestablishment. First, the discovery of oil in the 1920s brought money and a flood of Anglo-Americans into French Louisiana. Second, mandatory English-language education was imposed by state and local school board policy and the French language was effectively banned from the educational system. Third, the World War II draft amplified the effect of World War I, bringing provincial Cajuns and Creoles into forced contact with the rest of America and the world. Finally, the mass-media psychology of the American "Melting pot" philosophy was effective. The French culture and language waned as south Louisiana was eased into modern American life.

Indicative of this change in Louisiana-French society is the movement in Cajun music, in the late 1930s and throughout the 40s, away from the purely

Louisiana-French style of the turn of the century toward a style heavily influenced by western swing and bluegrass music. Immediately obvious is the absence of the previously dominant accordion. This was in part due to the unavailability of the instruments from Germany during World War II. More importantly, however, the Louisiana-French population showed effects of Americanization in its distaste for the old style of Cajun music. Soon, form and repertoire were changing along with the style as singers performed translations of American country music. Some even began singing in English.

In the late 40s, the Americanization of French Louisiana seemed well under way. All evidence pointed to ultimate transition. Then, in 1948, as if forecasting an upswing in the cycle, Iry Lejeune, a young accordion player and singer, recorded "La valse du pont d'Amour", entirely in the old Louisiana-French style. The song was an unexpected success, due in large part to the desire among returning World War II veterans to bathe in their native culture.

Following the lead of Lejeune, Lawrence Walker, Austin Pitre and Nathan Abshire began to perform and record traditional style Louisiana-French Cajun music once again. Although they bore the mark of outside influences, Louisiana-French music and heritage were stubbornly making a come-back.

When John and Alan Lomax stopped in Crowley on their way across the country collecting American folksongs in the early 1930s, an interesting and important chain of influence was established which would have far-reaching effects in the struggle to preserve Louisiana French culture in their later years. The Lomaxes, working with fellow ethnomusicologist Charles Seeger to encourage the maintenance of America's rich and diverse folk cultures, found a then thriving Cajun society complete with its very own distinctive folk music. Louisiana Cajun society was expressly chosen as a proving ground in an experiment to demonstrate the importance of cultural self-expression and resistance in the trend toward homogenization. The melting pot philosophy, fueled by an overwhelming feeling of nationalism during the World Wars, called for the creation of one, homogenized American culture which threatened to swallow up the heritages of America's many diverse ethnic groups and regional cultures and offered only a plastic, hamburger-ridden society in return. It was felt that Cajuns of Louisiana were important to illustrate an alternative solution to the American Dream.

From a position of leadership in Washington and New York, Alan Lomax helped to nurture the maintenance of Cajun culture by sending, in the words of Charles Seeger, "cultural guided missiles" to collect and encourage the music. In 1956, ethnomusicologist Harry Oster arrived at Louisiana State University in Baton Rouge. Inspired by Lomax, and himself a quiet man of great energy, Professor Oster revived the defunct Louisiana Folklore Society and recorded a landmark collection of Louisiana Cajun music, especially in the area around Mamou, enlisting the assistance of local activists Paul Tate and Revon Reed. The efforts of Oster and those of Alan Lomax attracted the attention of the Newport Folk Festival which sent Ralph Rinzler and Mike Seeger to scout for talent in French Louisiana. As a result, a group of Cajun musicians was presented at the 1964 festival. Gladius Thibodeaux, Louis "Vinesse" Lejeune and Dewey Balfa performed alongside Bob Dylan and Joan Baez before huge crowds which gave them standing ovations for playing their native Louisiana Cajun music which, back home, was often looked down upon as "nothing but chanky-chank." Two members of the group were simply impressed, but Dewey Balfa returned to Louisiana with a firm sense of mission.

Under the guidance of Lomax, there was strong desire among the Newport festival organizers to encourage the preservation and development of traditional cultures throughout the country. Money was routed through the Louisiana Folk Foundation and fieldworkers were sent to stir up activity at local festivals. With financial and psychological support from the outside, a renewal of interest was gradually effected on the inside, in Louisiana, where the effects of Americanization had seriously begun to disintegrate the cultural base. Clearly, a new consciousness was forming. It was understood that the culture would slowly disappear without systematic efforts to change the trend. Cajun music became a key battle in the newly declared war to save the culture.

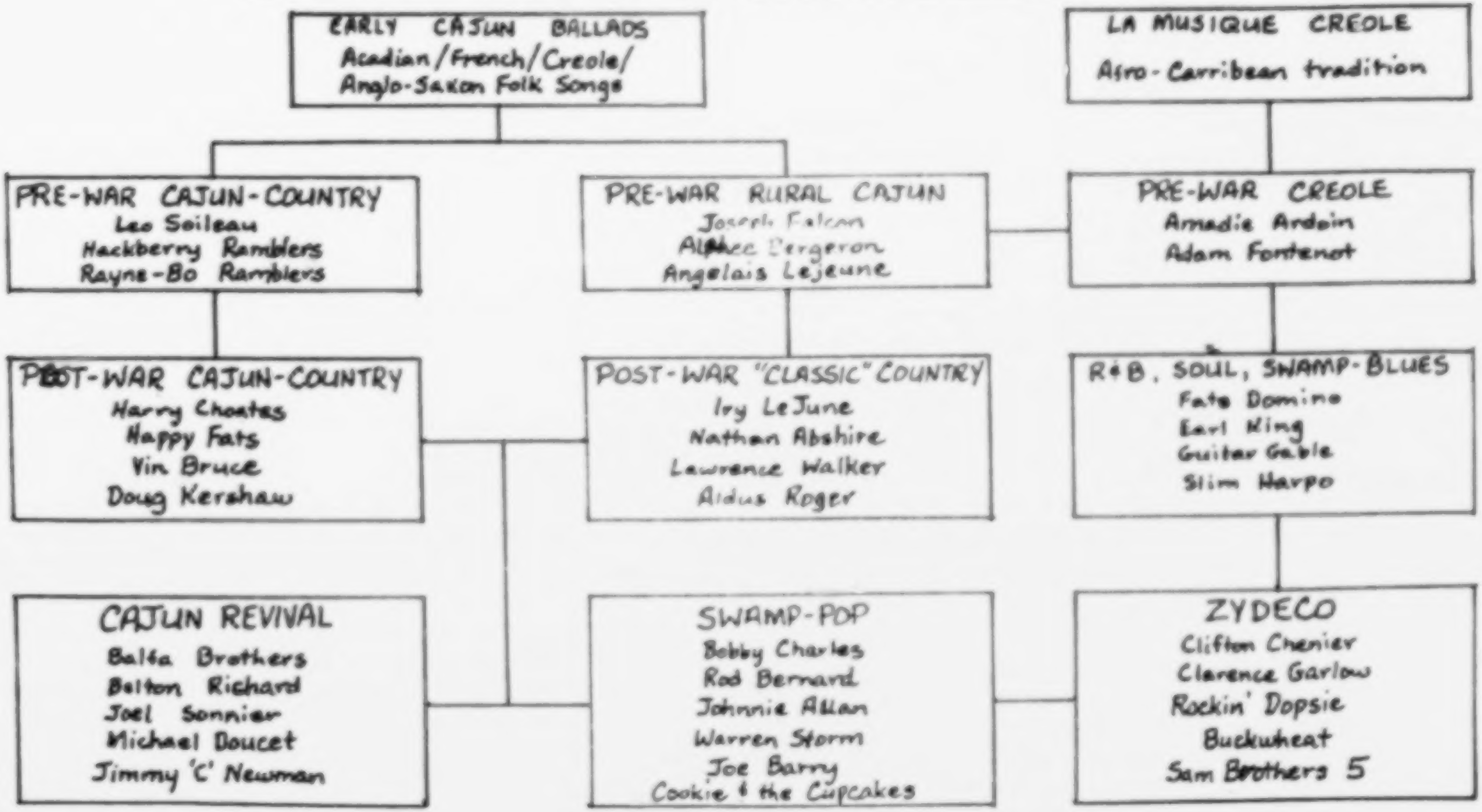
The renaissance of Cajun music marked the beginning of a new outlook in French Louisiana. Shortly following the comeback of the traditional music styles, several key figures emerged who were to lead the French-speaking population to a reassessment of its values and toward a reaffirmation of its ethnic, cultural and linguistic identity. The growing awareness in French Louisiana became somewhat more clearly defined in 1968 with the creation of the Council for the Development of French in Louisiana as an official agency of the State of Louisiana, where the use of French had been banned on the schoolgrounds just a few decades before. The influence and energy of its appointed chairman, former US Congressman James Domengeaux, firmly established CODOFIL as a leader in the effort to preserve Louisiana's French language as Domengeaux singlehandedly made inroads at once on political, educational, and psychological fronts.

Eventually, however, it became eminently clear that language and culture are inseparable in French Louisiana. Thus, in 1974, influenced by Dewey Balfa and Ralph Rinzler, CODOFIL finally espoused the cultural struggle in the presentation of its first *Tribute to Cajun Music* festival in Lafayette. Though the relationship was not an easy one, a sort of shotgun wedding (Domengeaux has always admitted that he does not like Cajun music but recognizes its value), this event proved to be an unexpected success, attracting an overflow crowd of more than 12,000 people to a rainy, Tuesday-evening concert, the largest mass rally of Louisiana Cajun culture to date. Presented in cooperation with the Smithsonian Institution's Folklife Program, under the direction of Ralph Rinzler, and organized for CODOFIL by a small group of young Cajun activists, the concert was designed to present an intelligent, historical overview of the development of Cajun music from its medieval origins to modern styles. An unfamiliar concert setting was deliberately chosen to focus attention on the music for its own inherent value, in contrast to its more usual weekly dance hall setting where it is easily taken for granted, providing little more than a beat for dancing.

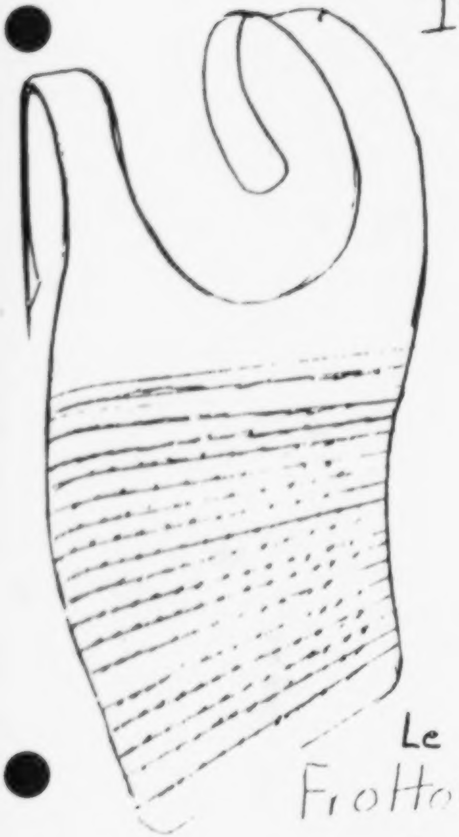
It is difficult to overstate the positive impact of the festival experience on Cajun music and consequently on French Louisiana culture in general. Through contact with such prestigious and supportive outside programs as the *Smithsonian's Festival of American Folklife* and the *National Folk Festival*, numerous area musicians have reassessed their own self-image and have come to realize their own worth. Many, such as the Balfa Brothers, have become cultural leaders. On the inside, the Cajun music festival is now an annual outdoor event, deliberately designed by its organizers as a celebration of Cajun culture to actively encourage the further growth of Cajun culture as a whole, in an organic way from within the culture. It seeks to enhance to the members of the culture, especially to the younger ones, the image of its own musical heroes in an effort to show that it is not necessary to imitate the Rolling Stones or Hank Williams, Jr. to make valid music. Perhaps the most vital and visible success of the festival experience on this front has been the attraction of new, young musicians to Cajun music. These young musicians, encouraged by those in various positions of cultural leadership and the impact of local and outside festivals, are now beginning to make their presence felt as they begin to replace older musicians on the regular weekend dance hall circuit.

Bolstered by a renewed pride in their most active cultural expression, music, the Louisiana Cajuns are showing signs of resisting the trend toward homogenization. The public impact of the festival experience on the cultural front has reached the grass-roots level in ways that institutions such as CODOFIL have not been able to duplicate in other areas of concern. Cajun and Creole music appear to have a fair chance of passing on to the next generation. If Cajun music continues to serve as an effective barometer of Louisiana French society in general, then there may yet be a future for the language and the culture.

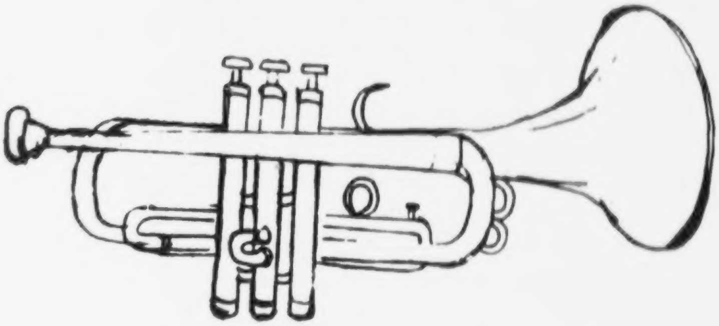
"MUSIC OF THE LOUISIANA BAYOUS"


EARLY CAJUN BALLADS
Acadian/French/Creole/
Anglo-Saxon Folk Songs
LA MUSIQUE CREOLE
Afro-Carribean tradition
PRE-WAR CAJUN-COUNTRY
Leo Soileau
Hackberry Ramblers
Rayne-Bo Ramblers
PRE-WAR RURAL CAJUN
Joseph Falcon
Alphee Bergeron
Angelais Lejeune
PRE-WAR CREOLE
Amadie Ardoin
Adam Fontenot
POST-WAR CAJUN-COUNTRY
Harry Choates
Happy Fats
Vin Bruce
Doug Kershaw
POST-WAR "CLASSIC" COUNTRY
Iry LeJune
Nathan Abshire
Lawrence Walker
Aldus Roger
R+B, SOUL, SWAMP-BLUES
Fats Domino
Earl King
Guitar Gable
Slim Harpo
CAJUN REVIVAL
Balfa Brothers
Belton Richard
Joel Sonnier
Michael Doucet
Jimmy 'C' Newman
SWAMP-POP
Bobby Charles
Rod Bernard
Johnnie Allan
Warren Storm
Joe Barry
Cookie & the Cupcakes
ZYDECO
Clifton Chenier
Clarence Garlow
Rockin' Dopsie
Buckwheat
Sam Brothers 5

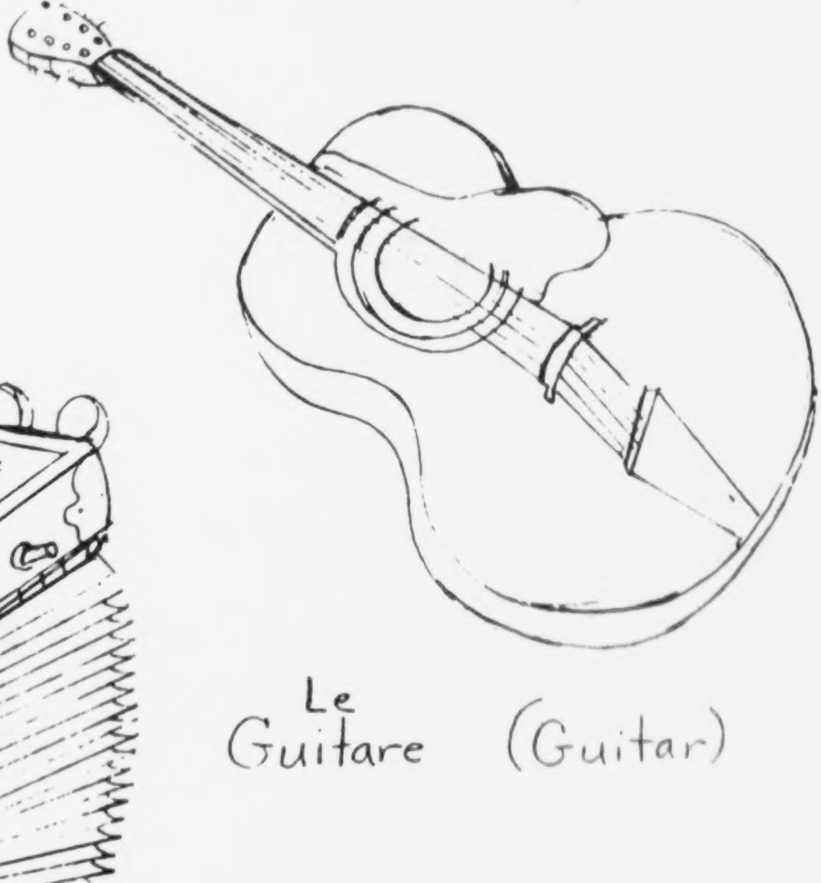
Instruments of Zydeco Music



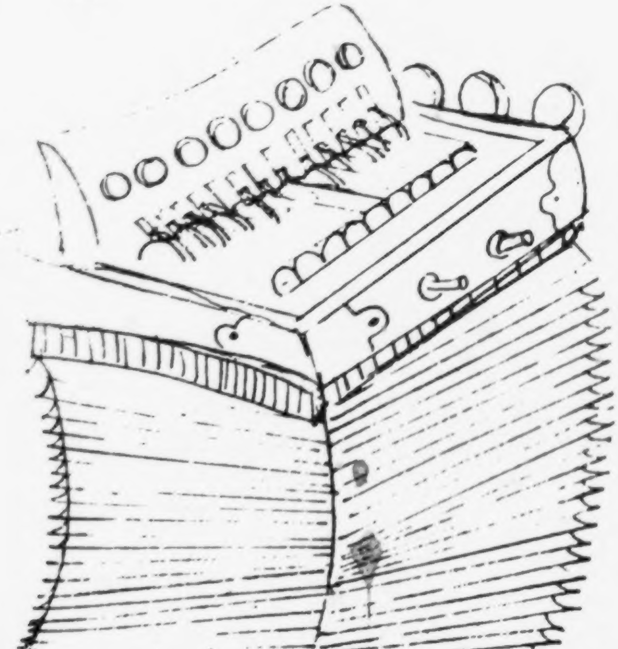
Le
Frottoir



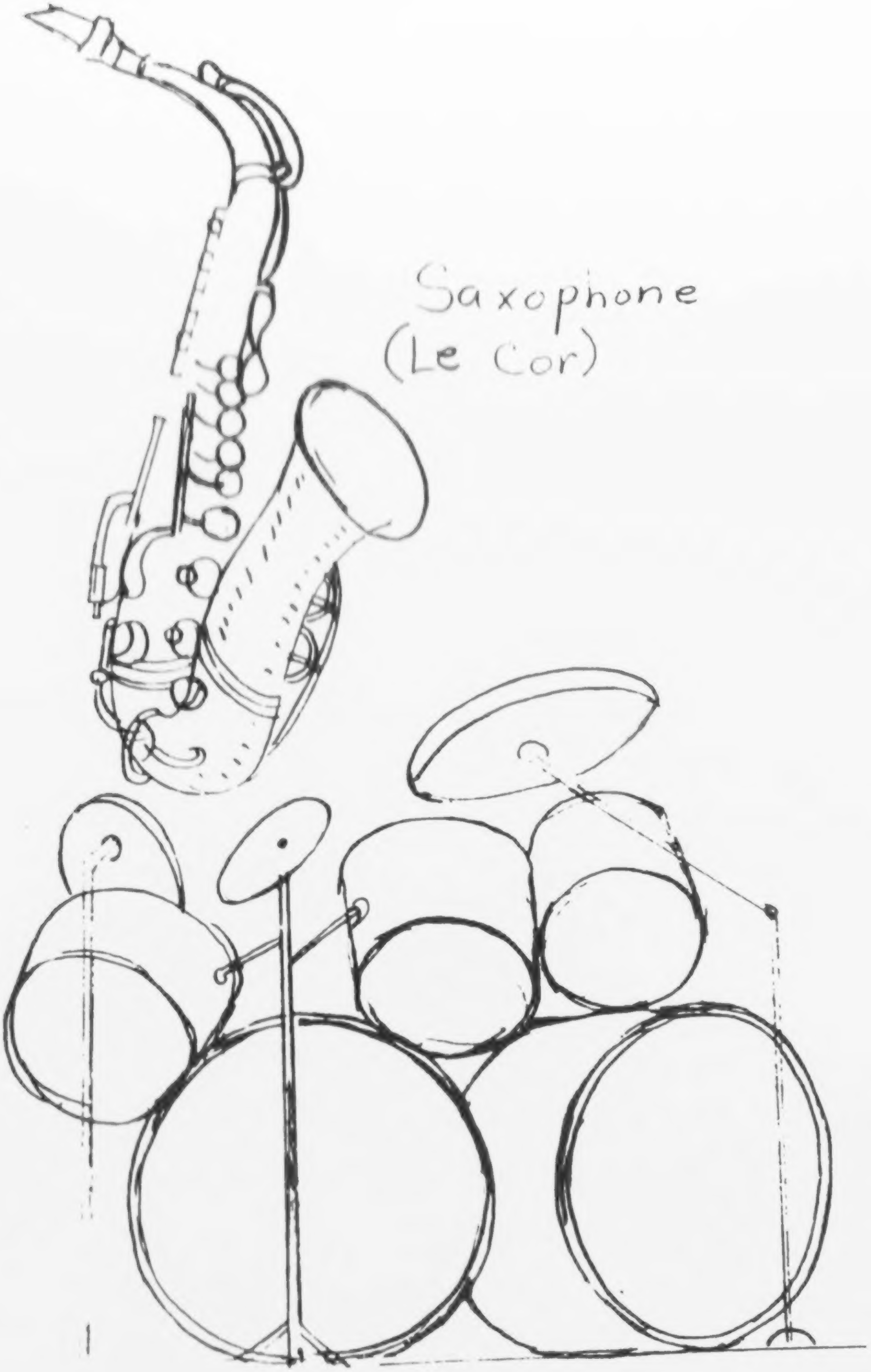
La Trompette (Trumpet)



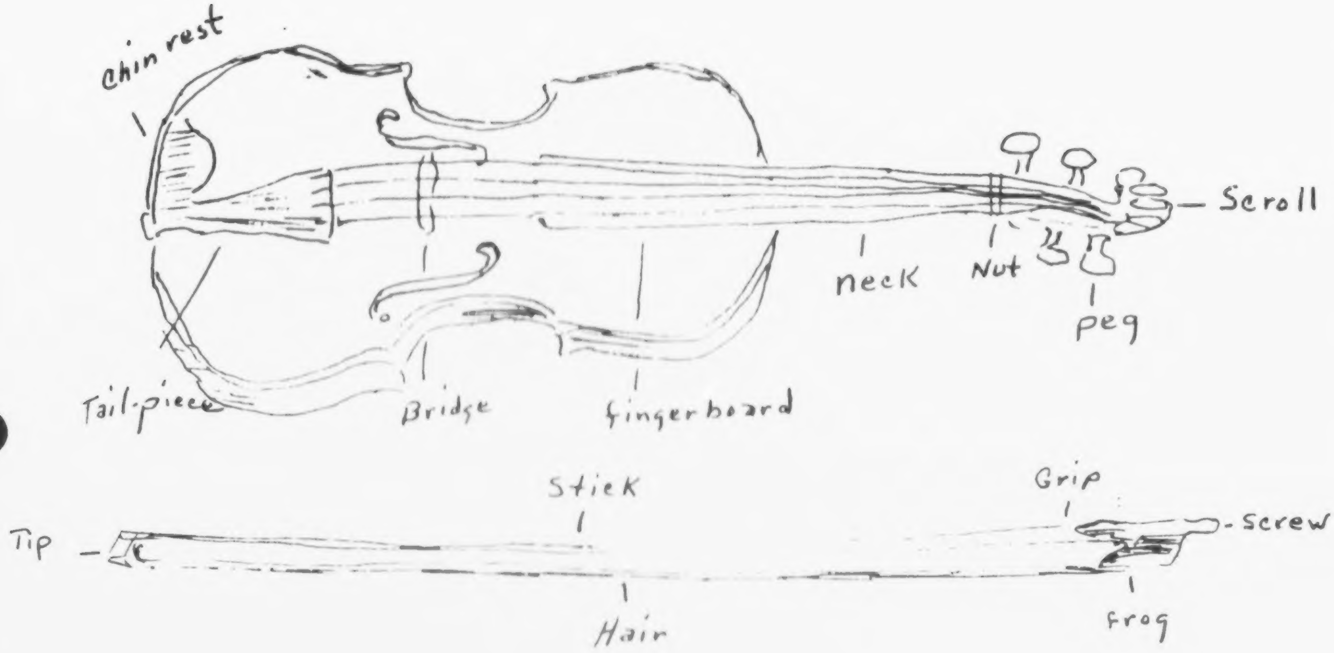
Le
Guitare (Guitar)



La
Accordéon (Accordian)


Saxophone
(Le Cor)
Le
Tambours
(Drums)

The Violin & Bow


chin rest
Scroll
neck
Nut
peg
Tail-piece
Bridge
fingerboard
Stick
Grip
Tip
screw
Hair
frog

APPENDIX I

Miscellaneous Recipes

Preserving the secrets of our culture

The concept of preserving the secrets of a culture through oral interviews is not a new one. A little more than ten years ago, Eliot Wigginton, an English teacher in Appalachia, undertook the Foxfire project with his English classes. Now, after a decade of research with the elderly citizens of Appalachia, Wigginton's students have published their fifth book about the "affairs of plain living," including such topics as hog dressing, log cabin making, blacksmithing, planting by signs, bear hunting, and faith healing.

In the introduction of the first Foxfire book published in 1972, Wigginton suggested that this kind of project would prove invaluable in many other parts of America to "save the magnificent tales, the great stories, the intricate tricks of self-sufficiency acquired through years of trial and error" that all grandparents have to tell, reminding us that grand parents in many cultures are primarily an oral civilization, passing information through the generations by word of mouth and demonstration rather than in written form. Furthermore, Wigginton preached haste. "If this information is to be saved at all, for whatever reason, it must be saved now; and the logical researchers are the grandchildren, not university researchers from the outside. In the process, these grandchildren (and we) gain an invaluable, unique knowledge about their own roots, heritage and culture."

Those interested in reading *The Foxfire Book*, and the rest of the books in the series, (*Foxfire 2*, *Foxfire 3*, *Foxfire 4*, and *Foxfire 5*), edited by Eliot Wigginton, may contact their local public or high school library.

The State Department of Education Regional Film Library at USL also has a 16 mm film about this project, entitled "*Foxfire*." To obtain this film, letters of inquiry may be sent c/o Dr. Jean T. Kreamer, Regional Film Library, USL Dupré Library, Lafayette, LA.

Recipe for an oral interview

EQUIPMENT	INGREDIENTS
1 tape recorder	1 question
1 cassette (preferably Memorex)	2 loving ears
1 note pad	1 lb. interest
1 ink pen	1 cup patience
1 camera (optional)	1 Tbsp. enthusiasm

Before the interview:

Call your informant to let him know you're coming. Never expect an informant to allow you to record an interview without his permission.

Gather your equipment, checking to be sure you have spare batteries and cords.

Decide upon one topic about which you are most interested.

Formulate a question concerning your informant's opinion or experience. For example: "Grandpa, what was it like to live through the Depression years?", or "Grandma, how would you make moss mattresses?".

During the interview:

Listen with interest to your informant, asking questions to clarify any point you don't understand.

Be patient when your informant doesn't have much to say. A second visit might be needed or a different question might be necessary.

Be patient if your informant talks about other topics; he has a lot to say.

After the interview:

Label the cassette tape, giving the informant's name, the date and the place of the interview.

Obtain permission to take a photograph (or a few).

Write a small report, answering the questions posed to the informant.

Transcribe the interview so anyone could read it as well as listen to it. (Optional)

Lye Soap Recipe

First you build a hopper by layering corn shucks and Hickory or Oak ashes. Pack these well, and pour a little water over the ashes every day for several days until you get the amount of lye you want. This is a very strong lye so as you add fat scraps, cow tallow, skins and even some bones to this mixture, it all disolves. Cook until bubbly and cool. This is called lye soap and can be used to wash clothes, hair, etc.

This recipe was told by Lena Shaw and donated to the book by Hellon Hodge. July, 1984.

Salve for Burns or Diabetic Sores

Ingredients:

- 3 quarts of water
- 2 tablespoons of lime (white lime)
- 1 bottle of olive oil

Procedure:

Use a quart jar. Add the lime and fill the jar with water. Use a fork and stir it real well. Let stand for a few minutes until the lime settles at the bottom of the jar. Pour the water off. Refill the jar with water and mix again, let stand until lime settles again. Pour water off again. Last but not least, refill the quart with water mix well, lime settle and use this water to make the salve. Pour one (1) bottle of olive oil in a dish. Use the olive oil bottle to measure your lime water. Fill the olive oil bottle with lime water. Pour lime water into the dish with the olive oil Mix it well until it forms a smooth blended salve.

This can be used on burns and diabetic sores. This will enable the sore or burns to heal without leaving a scar.

Collected on July 3, 1984
from Mrs. Rena Broussard
by Mae Belle Boudreaux
Evelyn Lewis
Ozitta Catalon

We would like to share with you one of our children's favorite treats when they go visiting with "Maw-Maw Cia". She can whip up this old-fashioned cake in no time at all! Her measurements are by the "glassful", "coffee cup", "soupspoon", etc. --- all of which are typical of cooks "dons les vieux temps." We tried our best to measure as she made a recipe for us. She learned to make this cake from her mother and tells us it was even used to make cobbler-like desserts by adding fruits to it. It can also be frosted, but the "grand-kids" and grown-ups like it better plain with a big glass of milk. Hope you enjoy it as much as we do!

Sheran B. Lee
Loretta D. Broussard

Mâche Pain

2½ cups sugar
2 sticks margarine, softened
3 eggs
2 cups milk
1 tsp. vanilla
½ tsp. baking soda
4 tsp. baking powder
3 tsp. cinnamon
6 cups flour

Cream sugar and margarine. Add eggs, milk, and vanilla; mix well. Mix the dry ingredients together and add to sugar mixture. Pour into two well-greased baking pans (9"x13") and bake at 350° for 40 minutes.

From the kitchen of
Mrs. Laticia S. Broussard

Pig Ears
(L'Oreille de Cochon)

Ingredients:

2 eggs
4 cups of milk
4 teaspoons of baking powder
4 teaspoons of salt
11 cups of flour (plain flour not self rising)
1/2 gal. of lard or cooking oil

Procedure:

Use a large bowl. Mix eggs, milk, salt and baking powder well. Gradually add the flour and mix well until the dough is like a biscuit dough. Knead the dough on a flat floured surface. Cut the dough into small balls and roll until it is very thin. Heat the lard in a deep skillet so that the dough will be fried in deep fat. When the lard is hot, pat the flour off of the dough and drop it into the deep fat. Stick the dough in the center and swirl it around in the hot grease as you begin frying the dough so that it will form pleats in the center. This will enable the pig ear to hold the glaze. Brown the pig ear on both sides and let all of the grease drip off before placing it on a platter. Gently pour the glaze over the pig ears. This recipe will make approximately 50 pig ears.

Glaze

1/2 gal. Steen's syrup
1 block of butter
1 teaspoon cinnamon
1 teaspoon nutmeg

Procedure:

Cook the syrup until it is thick then add a block of butter and your other ingredients. Stir well and let cool. Pour over pig ears.

Collected from Mrs. Rena Broussard
July 3, 1984

by Mae Belle Boudreaux
Evelyn Lewis
Ozitta Catalon

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